The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 29.—WHOLE NUMBER 1174.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, SEPTEMBER 17, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........at 9 A. M. and 3 P. M.
St. Luke's Church..........7 " 5 "
Church of the Nativity..........9 A. M.
Church of the Annunciation..........8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion..........8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration..........¼ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn..........8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights..........8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR SEPTEMBER.

18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, Apostles.
30. Twenty-third Sunday after Trinity.

DOXOLOGY.

Glory be to the Father, Son, and Holy Ghost.
—*Prayer Book.*

"Glory to Father, Son, and Holy Ghost!"—
Ocean of truth! in thy deep waves are lost
All souls that dare rebellious be;
Or, anchor'd not in Deity,
Would seek, like Satans of self-will, to reign,
And finite heaven by godless freedom gain.

Glory to One in Three, and Three in One!
Boundless Triune of Being unbegun!
Creation providence and grace
Here find a sacramental place,—
Which is, to shadow forth the Name divine,
Token and type of all in Thee and Thine.

Hosannah! round the Universe there rolls
In three-ton'd echo for those heaven-taught souls,
Who from that eucharistic hymn*
Chanted by Glory's cherubim,
Catch wafted meanings, whose melodious sway
Soothes the harsh discord of life's peril'd day.

Ancient of Hymns! Creation's virgin prime
Heard from a starry choir† thy burst sublime,
Pealing on high like paschal mirth
Rejoicing o'er the new-born Earth:
Such was it, is, and ever shall remain,—
The ceaseless worship of that choral strain!

All holy Consciousness of light and love,
The Saints below, the Seraphim above,
Co-equal in high majesty
Eternal in full harmony
A Three in One through heaven and earth proclaim,
And find the Truth and Trinity the same.

Creed, Chant, Confession,—do not all and each
Blend in those words, and God to manhood teach,
Which speak of Father, Son, and Spirit,
Whom in the Church our souls inherit,
When christen'd by His ‡ Trinitarian grace
God calls His children an adopted race?

Thus, hymn we Father, Son, and Holy Ghost,
Whose mercy gives far *more* than Adam lost;
And *now* with echoing hearts adore
Those we shall laud for evermore:—
Time limits prayer, but praise eternal is,
The life of glory and the law of bliss.

—*English Churchman.*

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* Is. vi 3. † Job xxxviii 7. ‡ Matt. xxviii 19.

THE NEWS OF WATERLOO.

Since news was invented, perhaps no news ever so electrified the world as that which told the result of the battle of Waterloo. In one of the works which the death of the Duke of Wellington has called forth, there is a passage which describes with remarkable vividness the effects of that intelligence upon the people of Edinburgh. We have seldom met with a more stirring piece of writing. It is as follows:—

"The author witnessed the effect of the news in Edinburgh. It met him as he entered the outer hall of the courts of law, still called the Parliament House, from having been the hall of the Scottish Parliament, before the Union. The unwonted words were passing from mouth to mouth, 'Wellington is defeated! He has retreated to *a place called Waterloo!* The game is up! The hero of a hundred fights quails before the eagles of Napoleon! The Prussian army is annihilated!' And thus and thus was Pandora's box emptied;—

But Hope, the charmer, lingered still behind.

A retreat is not necessarily a defeat, began some one to recollect—a retreat, moreover, to a named place, most likely a previously chosen position, infers a stand at that place. A detachment only has been engaged, and necessarily fell back on the concentrated main body. The retreat of the Prussians would have exposed its flank. Wellington had yet to put forth his strength. The French had *never*, since they first met him, gained the smallest advantage over him; on the contrary, had been beaten in every action, and that so statedly, that Napoleon was known to have exclaimed pettishly to the unlucky bearer of the news of yet another Peninsular disaster—'*Bah! Les Anglais toujours battent les Francais!*' 'No! No!' said one more sanguine reasoner of the long robe, 'we shall have news of a victory yet; and, it must be near at hand, one way or the other. I should be more delighted than surprised if the castle guns should wake us to-morrow morning.' Another barrister, quite as patriotic, but less sanguine, would cheerfully pay a guinea for every gun fired for a victory, to any one who would take very easy odds. The bet was taken, the taker patriotically wishing to win, the offerer still more patriotically wishing to lose. The business of the morning had scarcely proceeded two hours, when a gentleman rushed into the great hall, and almost breathless, shouted 'Victory!' He was mobbed. 'How had the news come?' 'By express from the Lord Provost of Edinburgh, then in London. The French completely routed, at *the* place called Waterloo, by one grand bayonet charge of the whole British army!' Such was the brief flourish for a lengthened struggle of ten hours, which was first sounded by Fame's trumpet. The bearer of the glad tidings was soon in the court where the judges were sitting; the cheers of the outer hall were suspended only to be renewed in the inner. Further law proceedings were out of the question; adjournment was ruled; and judges, advocates, agents and officers, were speedily in the streets, already crowded by their excited and exulting townsmen. Nobody could stay at home. The schools were let loose. Business was suspended, and a holiday voted by acclamation. Everybody shook hands with everybody; and as the Lord Provost's brief express, got by heart by the whole population, could not be made longer or more particular than it was, the most restless were perforce obliged to wait, with what patience they might, for the dawn of the next day. The sun of that morning saw no 'sluggard slumbering 'neath his beams.' The streets were crowded before the post arrived. The mail-coach was descried approaching, adorned with laurels and flags, the guard waving his hat; and soon it dashed into town amid cheers that made the welkin ring. The accounts were now official. All was confirmed; and, as early as seven o'clock, the Castle flag rose, and nineteen twenty-four pounders sounded in the ears and filled the eyes—for the effect was overpowering—of the excited throng. Need we say that the *nineteen guineas* were joyfully paid by the loser? or need we add, that the winner handed them over to the fund, speedily commenced for the wounded, and the widows and families of the slain?"

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New Mode of Preserving Fruit.—At a meeting of the Farmer's Club, in New York, Mr. W. R. Smith, of Macedon, Wayne county, presented several specimens of fruit, preserved by a new process:

The chairman made some comments on the salutary character of fruit on public health, especially in cities, where the action of heat was prejudicial to the liver, and of course to health. Any person, therefore, who extended the use of fruit, would contribute greatly to the public health and happiness. Several jars of fruits, preserved by Mr. and Mrs. Smith, were laid on the table. They were pronounced very fine by the members of the club.

On a call from the chair, Mr. Smith entered on an interesting explanation of the method of preservation. He introduced no foreign substance, but preserved the fruit entirely in its own juice, extracted by a chemical process, without sugar or alcohol. He had a few thousand bottles, all produced from his own farm. About three years ago, he commenced experiments to attain a superior method of preserving. At first, they failed, and lost hundreds of bottles, spoiled in color and taste; but now they had, though not brought to perfection, attained a very superior degree of preservation. The peaches tested were very fine, also the quinces. There was Kenrick's Heath, a free-stone peach, surpassing all others as a drying fruit; five bushels made one dried. Success, Mr. Smith said, depended not so much on skill, as on close attention to every manifestation, and choosing the fruit and vegetables at the moment they were fit for the dessert. The cherry, as generally brought to market, was not wholesome, but when ripe and fresh it was very healthy. From the various specimens produced, tomato, raspberry, quince, and peach were remarked as most perfectly preserved, containing the natural aroma and taste of the fruit. Of the tomato, the chairman said that the taste for it was an acquired one; but being a very healthy vegetable, was an inducement to acquire a taste for it. Mr. Smith said they had succeeded in rhubarb to perfection.

Prof. Antisell made some very interesting remarks on the labor expended in preserving these fruits in their singularly perfect state. Their color showed the care with which they were selected and handled. It was a principle that two fluids, with a porous substance between them, would unite. So, in preserving fruits in alcohol, the weightier fluid, or juice contained in the fruit, was replaced by the lighter fluid, alcohol; and we eat alcohol, instead of fruit; while in preserving them in saccharine juice, the flavor went entirely into the syrup, leaving the fruit comparatively tasteless. The plan pursued by Mr. Smith, of preserving the fruit in its own juice, obviated these difficulties, by making the syrup of equal density with the juice within the fruit, thereby preserving both aroma and flavor.

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EDWARD GIBBON.

A little figure, with a large head and small bones, dressed with the most scrupulous precision; the buckles shining brightly in the shoes, the wrist-bands carefully turned down, the periwig hanging many inches below the shoulders, the breeches without a crease, the body bending forward, the forefinger stretched out, the others tapping a snuff-box; surely this must be the picture of some meek, smiling old courtier, one who is seen in every drawing-room, at every whist-table, with nothing but the milk of human kindness in his bosom, and nothing but the prescriptions of etiquette in his head. We are for once mistaken. This modest, richly-appareled little gentleman is one of the most learned, the most sarcastic, the most wary of human beings; this is Gibbon, the historian, the philosopher, the skeptic, whose heart was engrossed with the love of literary fame, who delighted in sneering at what men most reverence, and whose genius shed a light on the darkest parts of mediæval history.

Gibbon was neither a Cromwell nor a Milton. A hero ought to have an iron strength of mind. The historian was made of far different metal: he was not a man to face much danger for any cause; to endure misery and obloquy; to expose himself to the bullets of hostile enemies; to look without blanching on the dungeon and the scaffold. He was not a man to inspire patriotic sentiments, to sympathize with them or to understand them; he could only sneer at the martyr and the patriot. From him the oppressor, the conventionalist, had little to fear; his writings are not the winged words that fly to the heart; his life was not the life of a hero. He was the advocate of a great moral revolution, but he was the unconscious advocate; he was not one to make a revolution. His skepticism, which has been considered the chief blemish in his character and writings, is the only thing he was earnest about, the only thing in which he was honest; in this there was no mistake. To talk about his writing with his heart's blood is absurd; but all the earnestness he had in him was exerted when he wrote against priests.

Gibbon at Lausanne.—When Gibbon returned to Lausanne for the last time, his work was accomplished; he had mixed for a short while again with the world, but it had only made him more contented with his retirement; new men, new faces occupied the drawing-rooms of London, and the benches of Parliament, and the world was too busy to pay much attention even to the historian of the *Decline and Fall.* He had left England without a sigh, and again hastened back to his retreat; as his health was good, and his library full of books, not a cloud appeared to darken the serene evening of his day. But what are the hopes of man? Nemesis even pursued the historian. His friend, Mr. Deyverdun, fell prostrate under an attack of apoplexy, and Gibbon was left to enjoy in solitude the house, with its fine views of the lake and mountains. Then, for the first time, perhaps, in his life, he felt the wants of domestic society, and learnt that even books were not everything to a human being. His conscience smote him; he was rich, but he was not happy; he was famous, but he was not happy: his griefs may be summed up in his own words, "I am alone." Alone even amid all the beauties of nature, all the trophies of intellect; and age, and perhaps infirmity approaching.—*Frazer's Magazine.*

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AN ARCHITECTURAL EXPERIMENT IN LONDON.

A very interesting and important experiment is now in course of trial in the new thoroughfare facing Westminster Abbey, Victoria-street, and elsewhere; and there seems to be some likelihood of its succeeding, and bringing about a revolution in domestic architecture, and, what is far more momentous, metropolitan habits of life. The magnificent new houses in question have been built on the land belonging to the Westminster Improvement Commissioners, upon the plans of the Edinburgh and Parisian houses, divided into "flats," or suites of apartments, so extensive, isolated, and complete in themselves, as to constitute perfectly independent family residences. Several of these subdivided mansions have now been finished and inhabited for two years, quite time enough to test the efficiency of the plan, and its adaptation to English peculiarities of feeling; we believe that the opinion of the inhabitants is highly in favor of the new system. And, indeed, when we consider how much the Edinburgh and Paris mode of building in "flats" has been improved on in these new houses, this test of actual experience seems almost superfluous. For the rent of a third-rate suburban villa in lath and plaster, with ill-constructed drainage, walls through which you hear the vocal and piano practice of your neighbors' daughters on either side as plainly as if it were in the next room, and apartments so small that the respiration of half a dozen persons renders the air intolerable in half an hour, you may have a suite of isolated apartments, consisting of dining and drawing-rooms, of handsome dimensions, five large bed chambers, store-room, kitchen, cellars, and all fitted up with the most elaborate consideration of convenience and luxury; adorned with the simple and substantial taste which is rarely seen out of the houses of the aristocracy; supplied profusely with water and gas, which is laid on in every room; and provided with various other advantages not to be procured on any terms in a separate house of only moderate pretensions. In each of the houses we visited there are eight of these isolated suites of apartments, two on a floor. A separate staircase communicates with the servants' offices, leaving the main staircase free from the incursions of tradespeople; one hall porter at the principal entrance does duty for the eight resident families, greatly lightening the domestic labor which, if they had lived in separate houses, would weigh upon each; a mechanical contrivance for lifting from the ground to any particular floor of the edifice does away with the chief objection to having the servants' offices above the ground floor; the rent includes rates and taxes, repairs, lighting staircase, hall porter, and various other evils in the form of "extras," which the ordinary householder is heir to; families leaving town are not obliged to leave servants in charge of their abode, which is taken care of and protected by the porter; and to all these advantages is to be added that of a first-rate west-end situation.

The plan is obviously one which admits of indefinite extension on either side of the medium examples above described. There is no reason why these independent suites of rooms should not be made three times larger, more numerous, and more splendid than those in Victoria-street; and that the same plan is equally successful upon a much smaller scale has been proved by the "model-lodging houses" which have for some time been paying a handsome dividend to their proprietors, and affording the comforts and wholesomeness, hitherto limited to the well-to-do-classes, to the poorest, short of absolute pauper families.

It is premature in the extreme to talk about the maladaptation of this arrangement of abode to English habits and feelings. The simple fact is that English habits and feelings have never until now had the opportunity of finding out whether such arrangement is or is not adapted to them. A month in Paris or Edinburgh could afford no reliable test at all. And as to any inference to be drawn from a previous consideration of such differences between Scotch and French habits and characteristics, and English habits and characteristics as may affect the question, we must say that to our minds the whole matter reduces itself to the utterly-to-be-rejected doubt that English legs are not as good and as capable of getting up stairs as the corresponding members of the Scotch and French. Nay, even this minimum and doubtful ground of demur is swept away by the consideration that probably as much time and labor would be saved by having no "upstairs" in one house as would be expended in traversing a flight or two on each occasion of leaving or returning home. The objection which some persons make to the plan, upon the score of the inferior independence and isolation of the several dwellings, is wholly false. The reverse is the truth, for the floors of the new houses are quite *sound-proof*, which is more than can be said of the ordinary party-walls of houses in rows; and, as to the common staircase, it is neither more nor less than a perpendicular street; and the person who would be too shy and "English" to meet his neighbors upon it, ought altogether to avoid making his appearance in public if he desires to be consistent.

It is almost superfluous to indicate the prodigious change and improvement in the appearance of London that must gradually accrue from the extended adoption of this system of building. There is, however, another less obvious though more important result to be looked for from this plan. It will, if widely adopted, put a final check to the inordinate, overwhelming, and already unspeakably inconvenient extension of the metropolis. Six millions of persons, under the anticipated conditions, might occupy the same surface of land with greater comfort and health than can now be enjoyed upon it by two millions. What London is to come to, if it goes on at its present rate, and upon its present plan, it is difficult to imagine. The only picture we can represent to ourselves of London under such a condition in the 20th century is that of a vast circle of houses spreading year by year like a mushroom ring, and leaving an uninhabited desert of ruins in the midst. Seriously, there are signs of the first commencement of such a process already visible. The City, and many "central situations," are almost deserted as permanent abodes, and are used only as "offices" during some six or eight hours of the day. The already portentous problem of "what is to become of London?" is only to be solved in a reasonable and unalarming way by the general adoption of the plan of many good houses in one.—*Daily News.*

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Excess the Beginning of Evil.—The original or fundamental temptation, by which Satan draws men into the snare of servitude or bondage spiritual, is by enlarging or improving their desires, not of things simply evil, but of things either natural or indifferent; that is, for their kind or quality not unlawful. These desires being improved unto the full, or unto some excessive measure, do, by long custom or continuance, require satisfaction by as strong a law of necessity, at least as importunately, as our natural desires of food or raiment do. The more excessive or exorbitant any desire is, the more impatient it is of repulse. It is as impossible for a greedy or ravenous appetite to be satisfied with a spare or moderate diet, as for a moderate appetite to be satisfied without any food at all. A vain fantastic, that takes proud clothes to be part of himself, is as desirous of change of suits or costly apparel, as a poor man is of apparel itself, or of such stuff as is sufficient to keep out cold and wet. An ambitious spirit is not so well content with an ordinary place or rank amongst freemen, as an ingenuous mind will be with the estate or condition of an hired servant, if no better, by means fair and honest, be likely to befall him. A man apt to overprize himself, and jealous withal of contempt, of wrong, or of gross abuse, is not so easily appeased with streams of blood, as a calm and gentle spirit is with an ingenuous acknowledgment of wrongs done, or with a courteous answer for wrongs suspected. The desire of wealth or worldly goods, after it hath once exceeded its lawful bounds, becomes as unsatisfiable as hell; it enlargeth itself by often satisfaction, and of all earthly and mortal things, it knows no stint or period of growth, but grows strong and lusty by waxing old.—*Dr. Jackson.*

GLEANINGS FROM FOREIGN EXCHANGES.

The Institution at St. Ervan's.—Mr. R. Barnes, the Registrar of the diocese and secretary to the Bishop of Exeter, has addressed a letter to his Lordship, relative to the institution of an aged and infirm clergyman to the parish of St. Ervan's in 1851, and the statements in relation to it, recently published by the Rev. G. S. Osborne, from which it appears that the institution took place, on the presentation of Sir William Molesworth, before the Commissary at Exeter, the Bishop being temporarily absent on account of ill health. The following is the version which Mr. Barnes gives of the transaction:

> The fiat for institution was obtained from you by letter, after you had received the testimonial of three clergymen, beneficed in the neighborhood of the parish of which Mr. Cox had been the licensed curate for many years. Mr. Cox himself, as was usual, did not appear personally, until he came for institution. Mr. Cox appeared at the time of his institution to be very infirm, but I have no recollection that there was anything indicating his being paralytic. Of the truth, however, of the details, which are stated in Mr. Osborne's letter, of what occurred at the time of Mr. Cox's induction, showing his incapacity personally to discharge the duties of the parish, I entertain no doubt.

After commenting on the impropriety of such presentations, and the inability of Bishops to interfere with them, on account of the power of the civil tribunal to reverse their decisions, Mr. Barnes illustrates his remarks by the following statement:

> I remember that not long after you were placed over this diocese, a case having occurred in which a very aged clergyman, disabled from the adequate discharge in person of the duties of cure of souls by deafness and great bodily infirmity, was presented to a benefice for the purpose, as in the present instance, of enabling the patron to sell the advowson for the highest price, your Lordship declared your intention of refusing to institute; but on consulting a very high legal authority on the matter, he told you he much feared your refusal would not be sustained by the courts of law. Your lordship mentioned this case in your charge at your primary visitation, publicly commenting on the great injustice thus done to the Church, whether by the real state of the law or by the practical difficulty of enforcing it, whenever the right of private patronage is involved in a question which ought to be decided on principles purely spiritual.
>
> Your Lordship, having so recently incurred costs so very large, nearly £3,000, in endeavoring in vain to enforce the law in a case in which you had in your favor the concurrent opinions of all the eminent lawyers, both of Doctors' Commons and Westminster Hall, whom you consulted, could hardly have been advised to incur fresh litigation in this case of Sir William Molesworth presentee, when in a similar case you had been warned many years ago of the probability of an adverse result, in the event of an action of *quare impedit* against you.

The Interpretation of Prophecy.—Among the various speculations to which the extraordinary character of the Chinese rebellion has given rise, not the most improbable is that it pretends the approach of the end of the world. Our contemporary is thence led to mention two remarkable instances of prophetic interpretation, one of Sir Isaac Newton, which he gives in the language of Sir J. Craig, the other by a clergyman of the Church of England, whom in mercy he does not name. Concerning Sir Isaac Newton, the story runs thus:

> Sir Isaac Newton wrote a work upon the Prophet Daniel, and another upon the Book of Revelation, in one of which he said that, in order to fulfil certain prophecies before a certain date was terminated—namely, 1260 years—there would be a mode of traveling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of 50 miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said, "Now, look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of 50 miles an hour. The poor dotard!" exclaimed that philosophic infidel, Voltaire, in the self-complacency of his pity; but who is the dotard now?

A Sudden Reverse, very.—An extraordinary case had been on trial in the courts at Gloucester. Its features are as curious as anything to be found in the records of the *Causes Celebres.* A man calling himself Sir Richard Hugh Smyth, aged 66, brought an action of ejectment, to recover the estates in Gloucestershire which were formerly the property of Sir Hugh Smyth, Baronet, deceased; those estates having descended, in due course, to Sir John Smyth, the deceased's brother, as legal heir. The deceased Sir Hugh was known to have been twice married, and to have had no issue in either case. The plaintiff claimed that Sir Hugh had contracted a *third* marriage in Ireland, in the year 1796, with Jane, daughter of Count Vanderburg, which marriage was kept secret, and that the lady died in giving birth to him—the plaintiff. The plaintiff asserted that he was sent abroad, and that his father, Sir Hugh, was informed that he had died in infacy. The documents put forward in support of the plaintiff's case, were a register of the plaintiff's alleged marriage, from an old family Bible; a register of baptism from the same source; a letter from Sir Hugh to the lady, just before her accouchment, calling her his wife, and a variety of deeds purporting to have been made by Sir Hugh, in favor of the plaintiff, when the former was made acquainted with the existence of his son (the plaintiff), whom he had believed to be dead. Besides these, there were several family relics, as mourning rings, *gages d'amour*, seals, and trinkets, inscribed with family names and mottoes. There were also portraits of Sir Hugh, of the lady (his alleged wife), and of the plaintiff claiming to be their son. Inscriptions on the portraits testified to the relation the parties stood in towards each other. The evidence of the plaintiff was remarkably minute in his remembrance of events that had occurred in his childhood. The names of noble families with whom he asserted he had resided, and been patronized by, were freely stated. All the details of his education and entry at college were given with a minuteness that certainly bore the look of truth. And he stated that on his leaving college, where Dr. Goddard was his tutor, the Marchioness of Bath and Lady Isabella Thynne, who had been accustomed to visit him when at school, communicated to to him that he was the son of Sir Hugh Smyth, and handed him the sum of £1,500 sterling, that had belonged to his mother. After this he went abroad, met with Bell and Lancaster, assumed the profession of a lecturer on education, was at Brussels at the time of Waterloo, and only recently determined to prosecute his claims to the Smyth estates. In 1849 he called on Sir John Symth, then in possession of the estates, and informed him that he was his nephew and legal heir. He says that Sir John acknowledged his identity. At all events, the shock was too much for the old baronet, and next morning he was found dead in his bed. Now comes the extraordinary part of the case. The signatures of the various deeds were sworn to as authentic, by persons who seem really to have believed they were speaking the truth. The deeds themselves were accurate enough, *but were altogether misspelt.* One of the mottoes on his seal was also misspelt—"capitor," instead of "capitur." In his cross-examination, the plaintiff was put through a regular course of spelling, and spelled the words in the same way they were written in the deeds—"sett asside," "verry," &c. During the trial, an engraver, in Oxford-street, London, telegraphed to counsel, that in January last he engraved the crest and ring that had been produced as a relic, and also engraved the words of "F. Gooking" on a broach that the plaintiff had sworn had been in his possession for years. As the examination proceeded, it became evident that the plaintiff was a certain "John Provis," whose most honest occupation was an itinerant lecturer on oratory, and who, at the date he had sworn that he was laid up sick for eighteen months under the care of noble ladies, was laid up in Ilchester, Somerset, jail, under sentence of death for horse-stealing. At this point the proceedings in court were highly dramatic. The discovery paralyzed the audience with astonishment, and the counsel for the plaintiff threw up their briefs, and asserted that they had been grossly imposed upon. Sir Richard Hugh Smyth *alias* Provis, was forthwith indited for forgery and perjury, and was borne off in the police van to the Gloucester jail.

The Smyth Forgery Case.—This extraordinary case continues a fruitful source of discussion at Gloucester, and fresh revelations continue to be made as to the life of the claimant, J. Smith *alias* Provis, or, as he calls himself, "Sir Richard Hugh Smyth." The prisoner is confined in a separate cell in Gloucester county prison, and occupies himself occasionally with writing. He declines to receive the prison diet, and his meals are supplied to him by his wife, or, as he calls her, "Lady Smyth." He refuses to attend Divine service in the prison chapel, and represents himself as an Unitarian. He has retained the services of a Gloucester attorney to prepare his defense for his trial, which will not take place until April next. He has been recognized since his incarceration as having resided in Gloucester for some months in 1851, at a period when he swore on the examination at Gloucester Assizes that he was living at Taunton. He was announced as about to give lectures at Gloucester on the subject of "Elocution and Singing," but the promised lectures were never delivered. He also was engaged as a book-canvasser in the neighborhood, and resided for some time at Tewkesbury and Cheltenham. While living in Gloucester he had some transactions with Mr. Stretch, a bookseller, and ultimately sued Mr. Stretch in the County Court, where he made on the trial a similar exhibition of himself to that at the trial last week when under cross-examination by Sir Frederick Thesiger.

Dr. Smyth, the Pseudo-Baronet again.—The following fragment from the history of the plaintiff in the late suit for the estates of the late Sir Hugh Smyth has been transmitted to the *Times:*

> About the year 1824 or 1825, there came to Cork a person calling himself Smith or Smyth, assuming to be a clergyman, and dressed in a style almost episcopal. He proposed to establish a collegiate school on the Feinaglian system, and gave lectures on mnemonics. A respectable schoolmaster was induced to join him, a suitable building was fitted up, and a number of boys paraded in the streets in caps and gowns. After a little time, unsatisfactory rumors as to his antecedents began to be whispered about, and certain indications that he was not very well acquainted with the English language, to say nothing of Greek and Latin, made people suspect that he was a humbug. The scholars soon began to fall off, and at last it was announced that he had levanted, leaving the poor schoolmaster to pay sundry debts, and to try in vain to get up a school for himself again. The name, the mnemonics, and the knavery suggest an identity with the plaintiff in the recent cause of "Smyth v. Smyth." Reminiscences of the Cork adventure may have supplied the particulars connected with that county made use of in getting up the case.

Nothing New Under the Sun.—A striking illustration of the knowledge which the ancients possessed of many things which have, in modern times, been considered as new inventions, is the discovery by Mr. Layard, in one of the temples of Ninevah, of a veritable magnifying glass, pronounced to be such by Sir David Brewster. Mr. Layard is of opinion that many of the cuneiform inscriptions and other smaller sculptures are so delicately cut, and so minute, as to be almost unintelligible without a magnifying glass.

HYMN.

When Thou, the vineyard's Visitant,
To look on Thy degenerate plant,
Shalt hither take Thy way,
And find it green and flourishing,
Curse not the unproductive thing,
Nor to the dresser say,—

"How long shall I, from year to year,
Come seeking heavenly fruitage here,
And none, alas! be found?
In vain it rears its leafy crown
In barren pomp. Cut, cut it down:
Why cumbereth it the ground?"

Lord, listen to my earnest prayer,
And yet a little longer spare
The blighting of Thy frown.
But let the gardener prune and dress,
And dig around its barrenness,
Before Thou cut it down.

—William Croswell.

NEW PUBLICATIONS.

A Manual of Greek Literature from the earliest authentic period to the close of the Byzantine era. By Charles Anthon, LL.D. Harpers, pp. 580.

The indefatigable Prof. Anthon has again laid the classical public under obligation by furnishing the above work, a work of great labor, and admirably calculated to meet the wants of students on all the questions of which it treats. The learned Professor gives a list of his authorities, somewhat ostentatiously, from which it will seem that he has carefully elaborated his work, and given the latest and most satisfactory views of continental critics on all the points of interest with Greek literature. Prof. Anthon "rushes books" very fast, but then he makes *good* books, and that is the main point. The volume is handsomely printed, although we opine that the type is too small.

Elements of Rhetoric. By Richard Whately, D. D. Harpers, pp. 327.

Whatever may be thought of Archbishop Whately's *theology*—and we are free to say that we think very poorly of it—there can be no doubt that he is very successful in the matter of *rhetoric*, as the present volume witnesses. It is a reprint from the seventh octavo English edition; and contains many and valuable improvements on previous issues. We hope that it will not be considered personal if we ask that some of the brethren look into the chapters on Elocution. They will find more than one hint worth attention.

The A B C Primer and the A B C Song Book.

These two little books are designed to instruct very youthful minds in the rudiments of music, and the first principles of singing. They are written in a clear, concise, and simple style—one which can be appreciated by children. They are intended for the use of public and private schools, and will be found invaluable to parents, who by means thereof can lay the foundation of their children's musical eduation. Mr. Henry C. Watson is the author of these valuable little works which are destined to be generally used; and Wm. Hall & Son, 239 Broadway, N. Y., have published them at the low price of 6 cents for the Primer, and 12 cents for the Song Book.

COMMUNICATIONS.

For The Churchman.

GEORGIA ERECT.—BISHOP ELLIOTT AND THE GEORGIA CONVENTION.

Mr. Editor: The kindness of a friend has placed in our hands a copy of "A sermon, preached at the consecration of St. John's church, Savannah, on Saturday, May 7th, 1853, by the Rt. Rev. Stephen Elliott, D.D., Bishop of the diocese."—"*Published by order of the Convention.*"

The publishing of this admirable sermon serves a twofold purpose—it is the first paper which has ever come from the Bishop of Georgia, distinctly defining the position of that amiable Prelate. It was rumored years ago that words had fallen from him in the course of his sermons, which savored so strongly of Church principles, as to cause a shaking among the dry bones in certain *low* places. But the sound of the trumpet was uncertain, and nothing definite could be gathered from its notes. Said a gentleman to a presbyter in a *low* place much in love with the Bishop, "What is this that I hear of the Bishop of Georgia?" "O, nothing," was the answer, "he has only magnified his office a little." So it passed away like a morning cloud.

Not so now. The import of the Bishop's escutcheon is no longer equivocal. We hear no more of a Church "*Catholic for every truth of* God—*protestant against every error of man.*" The text is well chosen, and the Rt. Rev. author has not disappointed us in his treatment of it.

"And, lo, I am with you alway, even unto the end of the world."—*Matt. xxviii, 20, last clause.*

On the 6th page of the sermon, the Bishop presents his second note of a Church in the following words—"The second note which we offer as evidence that we are a branch of the Church with which Christ promised that He would be alway to the end of the world, is a *due administration of the sacraments.* [The italics are the Bishop's.] These sacraments has she determined, in strict accordance with the commands of Christ, to be but two—Baptism and the Lord's Supper—the only two that were ordained by Christ himself—that were furnished with outward and visible signs of an inward and spiritual grace. In the first of these, Baptism, she has determined as to the time, that it shall be administered to the children of all who have been themselves baptized, and to this determination has she come in agreement with the analogy of all the previous dispensations of God's establishment, wherein children were universally admitted with their parents into a participation of the covenant—in pursuance of the frequent intimation of Christ that He would have little children to come unto Him, for of such was the kingdom of God, at the same time that he asserted roundly that except a man be born of water and of the spirit he cannot see that very kingdom—in imitation of the practice of the early Christians, who best knew the mind of Christ and His apostles, and who universally brought their children to the laver of regeneration".—pp. 6, 7.

The Bishop evidently has no sympathy with certain attempted administrations of sacraments. He does not recognize them as *due administrations*—nor do we. For we, like him, respect the preface to our ordinal, as connected with the xxiii article of religion. The Bishop believes firmly in *baptismal regeneration* as taught by the Church, and will have infants to be brought "*to the laver of regeneration.*"

Of the Lord's Supper he says—"With regard to the other of these sacraments, the Lord's Supper, she has equally avoided the ultraism of those who make it a sacrifice wherein Christ is anew offered by the officiating Priest, and likewise of those who consider it nothing more than a mere memorial of the death and sacrifice of Christ, which any other elements would as well have represented. Avoiding these she has carefully altered in her Communion Service the word Altar into Lord's Table, to indicate that the officiating minister no longer stands there in the character of an *hiereus* to offer up a victim, but as a Presbyter to invoke the blessing of His word and holy Spirit upon the creatures of bread and wine, that through faith those who partake thereof may obtain remission of their sins, and all other benefits of Christ's passion. And thus the sacrament is not a mass, nor yet a mere memorial, but it is a sacrifice of praise and thanksgiving, whereby are offered unto God ourselves, our souls and bodies, a reasonable, holy and living sacrifice".—p. 7.

The Bishop is not as full on this subject as Hooker—nor was it to be expected of him in a *very short* sermon. Hooker says "Whereas therefore in our infancy we are incorporated into Christ, and by Baptism receive the grace of His Spirit, without any sense or feeling of the gift which God bestoweth; in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us; the degrees of our own increase in holiness and virtue we see, and can judge of them; we understand that the strength of our life begun in Christ, is Christ; that His flesh is meat, and His blood drink, not by surmised imagination, but truly, even so truly, that through Faith, we perceive in the Body and Blood sacramentally presented the very taste of eternal life; the grace of the sacrament is here as the food which we eat and drink. But seeing, that, by opening the several opinions which have been held, they are grown, for ought I can see, on all sides at the length to a general agreement concerning that which alone is material, namely, the *real participation* of Christ, and of life in His Body and Blood, *by means of this sacrament;* wherefore should the world continue still distracted, and rent with so manifold contentions, when there remaineth now no controversy, saving only about the subject *where* Christ is?"—Works, Book v, section 67.

The Bishop's third note is the best part of the sermon—it is a treasure. What *will* Bishop Meade say to it?

"The third note which we offer as evidence that we are of that Church with which Christ has promised alway to be, unto the end of the world, is the *ministerial succession.* Nor is this an idle matter, for it involves no less than the whole question, whether there be any ministry at all. If the authority which Christ left with His Apostles has been suffered to expire, whence hath it been renewed? And if it hath not been renewed, where is the ministry? What right hath one man more than another to baptize, to preach, to administer the sacraments, to absolve from sin? Why may not each say to his neighbor, come and baptize me—come and consecrate the elements and give me to eat and drink of the body and blood of my Saviour. This seems preposterous—nay, blasphemous—and yet if there hath not been a succession in the ministry from the time of the Apostles—if the golden chain has ever been broken at any point, at any time, this very thing must have occurred, and having occurred all ministerial authority has ceased; for an assumed authority can never have become rightful, through how many soever links it may have been transmitted. Unless each minister can trace up to the Apostles he must reach a point at which the authority he exercises was usurped, and that usurpation must vitiate all that has succeeded. But there is an unbroken ministerial succession—there is a chain that can be followed, link by link, up to the Apostles—along which hath descended the authority which Christ intended should be vested, for the ordinary purposes of His Church, in the sacred ministry. We can give you name by name, Bishop after Bishop, until we touch St. John at Ephesus, and St. James at Jerusalem, and St. Mark at Alexandria, until we join on to the very men on whose heads Christ laid His hands, when He sent them out and commanded them "to preach, to heal the sick, to cleanse the lepers, to raise the dead, to cast out devils." The arrangement of the three orders is broken no where—it commences with the establishment of the Jewish Church, when the High Priest, the Priest, and the Levites made up the ministry of the temple—it continues when Christ with His twelve and the seventy made up the orders of the nascent Christian Church—the gap is instantly filled, when Christ having ascended to the right hand of the Father, left the twelve and the seventy on earth, by the appointment of Deacons—and as the Apostles died away, we find holy men selected to fill their places, and Timothy and Titus performing those offices which Paul and Peter and James had performed, and bid to transmit them to others who should stand in their room, so that the Fathers of the third and fourth centuries could boldly affirm that there was not a see of any magnitude that could not trace its Bishops up to the Apostles themselves. And what they said then we can affirm now; and however the succession may have run at times through unworthy channels, that no more proves that it came not from the Apostles, than the muddiness or even filthiness of a stream in some particular part of its course, would satisfy us that the pure water which we are drinking cannot be traced through that very spot up to its crystal fountain in the mountain top! How vain is such argumentation against the truth! Was Jesus not the Messiah because He came through Thamah and the wife of Uriah? Did these unworthy wombs pollute the promise so that the seed of the woman did not bruise the serpent's head? Why the first principle of Protestantism is that it is the office and not the man which has authority, and that so there be faith in the breast of the recipient, the unworthiness of the Priest can effect no more than his own condemnation!"

The Bishop, it will be observed, is not content with claiming a successive ministry for the Church; he goes farther, and maintains that the Bishops are successors to the Apostles—filling their places, and "performing those offices which Paul, and Peter, and James performed, and bid to transmit them to others who shall stand in their room."

Poor Bishop! He will certainly be punished for this piece of arrogance. He could not have known to whose denunciations he was exposing himself when he penned the above. Says the Rev. C. M. Butler, D. D., in the course of some sermons, which, while they betrayed the Church to which he had vowed allegiance, pleased the ears of a majority of those who were pampering him out of the United States treasury—says that gentleman, "In this fact ["The habit of calling and considering Bishops to be Apostles"] is to be found the origin and reason for those extravagant claims of exclusive governmental and priestly power and grace in Bishops which threaten, if not resisted, to bring us under a despotism which has all the arrogance, without anything of the traditional and historic grandeur, of the papacy." Again. "I suggest this as the first thing to be done: let us, the clergy and the laity of the Church, observing the moderation of our standards, cease to call and regard our Bishops as Apostles, and successors to the office of Apostles, and then if any Bishop is determined to be an Apostle, and to exercise an Apostle's power, he will find it convenient and necessary to seek some other communion in which to exercise such prerogatives, unchallenged and unchecked." The good Bishop is in a dilemma—he must abandon his arrogant claim of Apostleship, or run the risk of being driven from the communion of the Church by Mr. Butler. Which will he choose?

The second purpose which the publishing of this sermon serves, is that of showing that the diocese sympathizes with the Bishop in his theology. "Published by order of the Convention."

We had been under the impression that the Conventions of Georgia were too much under the control of some half-weaned Presbyterians and half-sectary Episcopalians to endorse any publication containing as sound doctrines, as does the sermon before us. A journey which we made through the State more than a year ago, was far from removing that impression. If the opinions of the Bishop and the two or three clergymen who sympathized with him then have changed the character of the diocese so soon, then a little leaven has not only leavened the whole lump, but it has done it in very little time. We fear that this is not the case, and that the Convention has been a little inconsistent. "Straws show which way the wind blows." The journal of the Convention of last year, out of four clerical delegates elected to the General Convention, reports the name of only one Churchman. We learn that no change has been made this year. Could not the Convention that published the Bishop's sermon send more than one Churchman to the General Convention?

Chesapeake.

CONVOCATION PROROGUED.

The proceedings in the Jerusalem Chamber on Thursday have provoked, on the part of our contemporaries, a more acrimonious style of remark than they fairly deserved. The leading journal discussed by anticipation some imaginary misdeeds of the Bishops, which, it seems, they had no idea of committing, and favored the Upper House with a repetition of the censures which it is never slow to inflict on members of the episcopal order. On the other side, the daily organ of the restorers of Convocation scolded the Primate with rather extravagant cordiality for the mode in which he conducted the customary prorogation.

To us it appears that there was nothing in the conduct of his Grace or of the clergy which should have elicited so warm an expression of opinion. We do not, of course, expect the representatives of our commercial and political public to have any sympathy with the advocates of a revived Convocation; still less do we look to our great contemporary at present for an expression of such a feeling. The *Times* sympathizes only with a successful cause; its function is to reflect public opinion, and its distinction consists in anticipating by the slightest possible interval the popular will. When the Convocation question shall have nearly approached its maturity, we shall see eloquent leaders in favor of Church Synods in its columns, accompanied probably by a forcible exposure of the folly of those antiquated persons who would still deprive the Church of her lawful representation. While the question remains in the earlier stage of a growing contest, we expect discouraging comments from the same quarter, and have certainly no right to complain of their repetition. But it does not follow that the conduct of those who maintain a different opinion should be ludicrous or puerile. The struggles of men who resist a successful prerogative must always wear an appearance of pertinacity, and may be easily stigmatized as factious; but the friends of the usurpation are not exactly the most competent judges of the case. We should ourselves have deprecated any attempt to enter upon active business in Convocation at this period of the year; but the wisdom of such an attempt is fairly a matter of opinion, on which persons may differ without rendering themselves obnoxious to ridicule or abuse.

Nor can we see, on the other hand, any cause for the attack which has been made upon the Archbishop of Canterbury on account of the part which he took in proroguing Convocation. Every one knows what opinion his Grace holds on the question of its revival. Neither his age nor his abilities are favorable to any appreciation on his part of a contrary view. It is very unlikely that an aged Prelate, of quiet, unobtrusive temperament, and of moderate capacity, should discern any cogency in the arguments of another generation, trained under totally different circumstances, and conscious of wants by which their fathers were never disturbed. The Primate will of necessity do as little towards the restoration of a Synod for his province as he possibly can. He will discharge the formal duties of his office as President in Convocation, and he will take advantage of any impediments which official routine may offer to its active revival. It should be added in justice, that he is not likely to know the sentiments of the clergy at large, or to understand the degree in which their hopes and feelings are excited by the altered position of ecclesiastical affairs.

It is to this ignorance, rather than to any studied incivility, that we attribute the apparently uncourteous treatment which the Prolocutor of the Lower House received at the hands of his Grace on Thursday. No doubt the Archbishop believed that the trouble and turmoil of Convocation were really at an end for 1853. He had no idea that any one could wish to renew unprofitable debates, or to talk about Church affairs at the end of August. His officials, perhaps, could have enlightened him as to the wishes and expectations of his clergy. They could have informed him that active and vigorous minds were at work in the endeavor to re-arrange the synodical organization of the Church, and that every formal opportunity would probably be seized to forward the work of effective restoration. But the officials have been too long accustomed to view with jealousy any intrusion on the peace of their quiet sinecures to wish to give any information that would facilitate the movement. It was, therefore, we have no doubt, with unaffected surprise, that the Archbishop found so large an assemblage in the Jerusalem Chamber. We feel convinced that he would never have intentionally shown such want of courtesy as to keep the representatives of the clergy of his province waiting for several hours in humble expectation of his uncertain appearance among them. Nor would he have failed to give accurate information of his intentions to the Prolocutor had he anticipated the attendance of that functionary in the Chamber at Westminster.

This, indeed, is but one of many occasions on which we have noticed the want of method and efficiency in the detail of our ecclesiastical arrangements. A slovenly habit seems to prevail in all parts of the official system. Some officers are too well paid—others too ill—to execute their own duties; the substitutes feel no obligation to manifest zeal in their thankless employments. Not only in Convocation itself, but in all Church courts, in visitations, in chapters, and almost every other department of ecclesiastical administration, this laxity and indifference stand in the way of real restoration. There is a mastery of detail and a completeness of practical administration which result from a clear conception of the ends to be attained, and which are no less needful for success than right sentiments and correct opinions. We should like to see a little more of this energy infused into our ecclesiastical executive. There is less excuse for its absence, now that the clergy in general are awaking to a sense of the identity of their own interests with those of the Church. When clergymen were magistrates, sportsmen, scholars, agriculturists, mathematicians, in the first place, and only ministers of Christ by accident in the second, it was natural enough that the whole Church system should partake of the inefficiency which they recommend by their example. A different spirit has begun to prevail, and it would be well that ecclesiastical officers should take note of its advent. If the well-fed and lightly-worked officials of our Bishops and ecclesiastical bodies fail to discharge the functions which we have a right to demand of them, the Churchmen of this day will not be long in seeking more zealous and competent persons to do their work. Our civil departments have already admitted extensive reforms in their routine and organization; our clerical dignitaries have been mulcted of a large part of their ancient property; the race of Registrars, Chancellors, Proctors, Apparitors, and the other ecclesiastical functionaries, will do wisely to provide against the time when their turn must come.—*Guardian.*

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One, whose clear body was so pure and thin,
Because it need disguise no thought within:
'Twas but a thought-light scarf, her mind t' enroll;
Or exhalation breath'd out from her soul.

—Donne.

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Tremendousness of War.—As if war was a matter of experiment! As if you could take it up or lay it down as an idle frolic! As if the dire goddess that presides over it, with her murderous spear in hand, and her gorgon at her breast, was a coquette to be flirted with! We ought with reverence to approach that tremendous divinity, that loves courage, but commands counsel. War never leaves where it found a nation. It is never to be entered into without mature deliberation; not deliberation lengthened out into a perplexing indecision, but a deliberation leading to a sure and fixed judgment. When so taken up, it is not to be abandoned without reason as valid, as fully and as extensively considered. Peace may be made as unadvisedly as war. Nothing is so rash as fear; and the councils of pusillanimity very rarely put off, whilst they are always sure to aggravate, the evils from which they would fly.—*Burke.*

◆

Good Advice.—A few weeks since a genius of the Icarian school asked permission of the Bishop of New Jersey to fly from the top of the Church spire in Burlington. The Bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him he was welcome to fly to the Church, but he would encourage no man to fly from it.—*New Jersey Journal*

For The Churchman.

THE CHURCH.

The Parish* is a spiritual institution in which Christians are to be trained in such right views of the Church as will secure their just appreciation of her claims upon them, and their true-hearted and efficient love for her. These claims, beyond the parochial, exist in her Catholic character, whereby she is God's appointed instrument for conveying the blessings of the Gospel to all mankind; and in those national and diocesan subdivisions in which, it is evident to all men diligently reading Holy Scripture and ancient authors, it was ordered by the Apostles, in their divinely guided arrangements for the Church's work, that she should fulfil her high commission for God and for the souls of men. Every parishioner, therefore, who would show himself a true and loving son of the Church, must do what in his proper sphere, and according to his means and opportunities, he can, to promote the efficiency of his diocese, and his national Church, in enlarging the borders of the true and faithful discipleship of Christ.

It is in place here, to refer to such spheres of usefulness as devolve upon ministers and members of the Church in the details of diocesan or national ecclesiastical polity—the duly constituted making and administering of the laws, and conducting of the operations, and fulfilment of the trusts, of the Church. On this head it does not enter into the present purpose to enlarge, any farther than to present the very obvious and most solemn considerations, that in every thing relating to it the Church's *spiritual* character should be borne in mind; that if her concerns be attended to in a worldly spirit, and on principles of worldly policy, a blessing cannot be expected upon them; nay, rather is it to be feared, that punishment will follow in the form of being surrendered to wrong guidance, and its consequent evils; that those only can be regarded as competent to counsel and guide in her concerns, who show, by their faithful walking in the commandments and ordinances of the Lord, that they have honestly at heart the good of the Church, and will not play the hypocrite by pretending an interest in her welfare, while living in wilful disobedience to her Divine Lord and Head; that the whole teaching of the Bible regarding the necessity of supernatural divine influence in order that the head and heart may be right in judging of divine truth, and of the interests, the duty, the doctrinal soundness, and the genuine well being and well doing, of the Church, must be wrong, if worldly and ungodly men are fit to sit in judgment on such high and holy things; and that every true son of the Church should strive to bring to all her concerns, and enlist in every department of her service, a heart consecrated to her Divine Head in the pure faith, piety, and morality of His Gospel.

From early times, *the education of youth* has been justly regarded as especially the Church's province; as no education is rightly that of a human being which concerns not his heart, as well as his head; and as the right keeping of the heart is divinely appointed to flow from the blessing of the Holy Ghost on the sacraments, services, and instructions of the Church. These, therefore, ought to be recognized and applied in the course of education through which an intelligent, moral, and responsible, immortal being, is to be trained for the duties of this probationary state.

Great evil has been experienced by the cause of Christ and His Church, from the neglect of this principle, and the committing of youth to an education under infidel, latitudinarian, papal, or ultra-protestant influences. The unjustifiable trust reposed in assurances of a non-proselyting and non-sectarian policy, has often been attended with consequences painful to the heart of the anxious parent, and the true, but too confiding, christian. Sound catholic education is the only efficient remedy. Arrangements for it may be either of a parochial, or of a diocesan, or of a more general, character. Each and all of them will have the true and loving churchman's approbation, intelligent sanction, and, as circumstances may require, liberal and zealous co-operation. The subject is naturally divided into the two particulars—each commended by its great importance to very serious regard by the true and faithful members of the Church—of parents' attention to the education of their own children; and of the needed provision for the education of the poorer and more dependent children of the Church; and where it may be done decently and in order, of poor children generally.

It is a happy result of the better understanding which has of late years existed respecting the true character and responsibilities of the Church, that there more generally prevails the just opinion that *eleemosynary establishments* should belong to her rather than to the world; and that in the care of the afflicted in mind, body, or estate, she should regard herself, in her distinctive character, as the proper representative and steward of her Divine Head, Who went about doing good to both the bodies and souls of men. In the pious care which she too should take of both body and soul, she should have her asylums, hospitals, and almshouses, where loving care may be extended to the inmates, in the exercise of holy christian affection, and as far as may be, in the voluntary and disinterested consecration to Christ, of means and abilities for doing that to the poor which He will graciously own as done to Himself. Glad hearts, liberal hands, and faithful efforts, should be supplied by the sons and daughters of the Church, in their parishes, and beyond them, for enabling her to be, in this most important and interesting matter, the loving and efficient spouse of Christ, anxious to extend His mercies among men.

There are means and instruments of extra-parochial efforts for the kingdom of Christ, established in our national, and in this diocesan, subdivision of that kingdom, deserving of serious and grateful attention.

Most important departments of christian labor are provided in our General Theological Seminary, our Board of Missions, and our General Sunday School Union. They divide among them operations which must be dear to the heart of every true, and truly evangelical churchman—which have done, for many years, and which continue to do, great good to the cause of Christ and His Church. The first two owe their origin to the General Convention, and are responsible to that body. They are so constituted that they must maintain a character for soundness and efficiency approved by the American Church at large; and that, in the regularly constituted mode, that Church can at any time interpose to remedy defects, remove improprieties, and keep them in a state approved by those who love our Lord Jesus Christ in sincerity. While then, that Church is worthy of confidence as being sound and true, they will be. While she deserves the love and devotion of her members, they will. While she is true to the One Catholic and Apostolic Church, they will be. To suspect them, is to suspect her. To oppose them, is to oppose her.

The Sunday School Union is substantially, although not formally, of the same character. It was not established by the General Convention, nor is it responsible to it. But it was established, in 1826, at the place of the meeting of a General Convention, and during the session of that body. There were engaged in its establishment, Bishops, Clergy, and Laity, from all parts of the Union, with very general, if not unanimous concurrence, and certainly without any opposition. It was immediately approved of, and adopted, in all parts of our ecclesiastical confederacy; and, it is believed, without a murmur of objection from any quarter. It became, thoroughly, the adopted child of the Church. Its constitution has always been such, that the whole American Church, without distinction of party, has a voice in its concerns. It is under the supervision of the whole Church; and provides, in its laws, for any change of constitution, operation, or character, which the Church may require. Our Church at large, then, continues to be responsible for it. It has *her* sanction to its claim for patronage by her clergy and members.

A vast field of good is opened by these three Institutions. Let them all be liberally sustained.

Of Diocesan Institutions, it is designed to speak only of this Diocese. The only one entirely connected with the Convention, is the Missionary Committee, appointed yearly by the Convention. This has charge of Missions in the Diocese, and has very legitimate and urgent claims upon every Parish, and every member of a Parish, who would show true love to the Church and its Divine Head.

The New York City Mission Society (unhappily in present inaction) is recognized by the Convention, and has its authority; and its proper field of operation is one of immense importance.

The Missionary Society for Seamen in the City and Port of New York, an institution which has uniformly done, and is doing, much good, and of which a great enlargement of operation is every way desirable, is also recognized by the Convention, and commended by it to the patronage of the Diocese.

The great work of aiding young men in their preparation for the ministry, is committed by the Convention to the old incorporated Society for Promoting Religion and Learning; which, for a half a century has been doing an immense deal of good in a quiet way, by the judicious management and use of a liberal endowment made to it by the Corporation of Trinity Church, New York. In the above-mentioned department of aid in education for the ministry, the Convention urges the Diocese to increase the means of that Society by voluntary contribution.

The New York Bible and Common Prayer Book Society was established in this city in 1809, by the Bishop of the Diocese, the Clergy of the city, and leading Laymen of the city Parishes. It has, from the first, been approved and virtually adopted by the Diocese at large; indeed, to a very general extent, by our National Church. It has done much for the whole, and had contributions made to it, and confidence expressed in it, from every quarter. Its membership is open to all who comply with the constitutional requisites, which have nothing in them of a party character, and its management committed to whomsoever they please. Thus it too is under the superversion of the Church; which can, at any time it thinks proper, interpose to change its management and operations. It may at all times, therefore, plead the confidence of the Church as a ground for its claim to patronage.

The same may be said of the Protestant Episcopal Tract Society, which has operated extensively, and received approbation and confidence, throughout our whole Church. It had its origin in 1810. For a few years it was a Young Men's Society, organized and conducted under the approbation and sanction of the Bishop of the Diocese, and the Clergy of the Church in this city. It then became a more general institution touching membership, with the Bishop at its head; and so organized and conducted, that the Diocese at large may at any time put its own impress on its principles and rules of operation. While the Diocese is deserving of confidence, the Society will be.

The design of this enumeration has been, to bring the general object of the communication to this practical point: that those who, in our National or Diocesan Church, are warmed by the grace of God with true-hearted love for the Church, and a consequent desire to aid her in the accomplishment of the great spiritual ends for which she was established and commissioned, have thus before them well constituted instruments and agents through which their pious desire may be accomplished. And not only so: respectful and affectionate regard for means and methods of good, having thus, either the formal appointment, or the less formal approval and sanction, of the Church, cannot but have a happy influence on sound individual Church character. It has obviously a wholesome Catholic bearing, by making these institutions so many ties binding the members of the Church in common interests, sympathies, and labors.

The *diocesan* view of the subject is, of course, capable of adaptation to the circumstances of each particular Diocese. That of New York requires of every Parish to contribute annually to "Theological Education, Diocesan Missions, and other Church objects;" and also makes it the duty of the clergy to call the attention of their people to the importance and claims of such objects.

It is a remark often made, and has its foundation in human nature, that the habit of doing good increases the will; and the cherishing of the will, opens opportunities, and *practicable means and facilities too*, of beneficent action, not realized before. In the merciful adaptation of the Gospel to the nature of man, it follows the principles which operate upon that nature; and what to the *man* is reasonable, and fitting, and of virtuous tendency, becomes to the *Christian*, by the operation of divine grace on his renewed heart, a means of increased willingness and ability to maintain that practical evangelical holiness which consists in the love of God above all things, and of our neighbor as ourselves. That must be a dim and feeble faith, which sees not in the Bible such promises as ought to produce the firmest confidence that liberal and disinterested efforts in the cause of Christ, put forth on the sound principles, and in the true spirit, of the Gospel, and expanded by true Catholic views and feelings, are the best ground of hope of the divine blessing to the individual Christian, the Parish, the Diocese, and the National Church.

B. T. O.

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[*] By this term I make no reference here to a civil corporation as such; but to a body of Christians united, in subserviency to the general and diocesan ecclesiastical authority, under the care and ministrations of one or more pastors.

For The Churchman.

CONSECRATION OF THE CATHEDRAL AT FREDERICTON.

This most interesting and important event took place on Wednesday, August 31st. For several days previously the Clergy of the Diocese, and several from the neighboring provinces and the United States, had been assembling in Fredericton, so that on the morning of the Consecration "great was the company of the preachers" gathered around the eminent Prelate whom God in His providence has placed over this important Diocese, and whose labors have been so zealous and successful. Of his Lordship's Clergy all, with a very few exceptions, were in attendance to cheer him with their presence, to aid him by their prayers, and to assist in rendering the service in some small measure worthy of the greatness and solemnity of the occasion. From abroad the Rt. Rev. the Bishops of Quebec and Toronto, the Rt. Rev. Bishop Southgate of the American Church, with several Presbyters from Nova Scotia, Canada and the United States, came, animated, as their words and deeds testified, by a spirit of true Catholic love, rejoicing in the prosperity of their Brethren, and anxious to mingle their prayers and praises with those of their fellow-members of Christ's Mystical Body on this high festival.

Early in the morning the Royal standard and other national flags were unfurled from the windows of the tower, and the sweet-toned bells rung out a merry peal. The apprehensions of unpleasant weather, with which the clouds and mist had agitated many breasts, were soon happily removed; and, long before the hour appointed for the commencement of the service, the spacious nave and aisles were crowded to their utmost capacity. At eleven o'clock the procession formed at Province Hall, and moved in order to the Cathedral. A number of boys bearing appropriate banners preceded and flanked it. The Members of the Legislature present, the Officers of the 76th, the Members of the Bench and the Bar, the Wardens and Vestrymen of the Parish, the Master Workmen, the Mayor of the City, with other inhabitants and strangers, were followed by 65 of the Clergy in surplices, one of the Architects,—Frank Wills, Esq.—the Archdeacon, and the four Bishops in their Episcopal robes. On reaching the Cathedral grounds the Bishops and Clergy commenced chanting the 121st Psalm to the 5th tone. When the procession arrived at the great western door it opened to the right and left, and the Bishops and Clergy first entered, chanting the 24th Psalm as they went up the nave, the choir accompanied by the full organ joining in at the 7th verse as the procession approached the chancel, "Lift up your heads, O ye gates." The Bishop of the Diocese proceeded to his stall on the south-side of the choir; the other Bishops occupied the three sedilia in the sacrarium, and the Presbyters and Deacons were arranged on either side of the deep and spacious chancel. While the Clergy and people were taking their seats and preparing for the solemn services which were to follow, a beautiful voluntary was performed by Mr. Hayter of Boston, who kindly presided at the organ during the entire four days' services, and by his rare skill and admirable taste added not a little to their dignity and impressiveness. As soon as entire quiet pervaded the building, the Bishop commenced the Consecration office, being in the main that of Bishop Andrewes (which is that of the American Church with some alterations), with additions from Bishops Patrick and Wilson. After the Consecration Prayer, the sentence of Consecration, engrossed on parchment, signed and sealed by his Lordship, was read by the Rev. Frederick Coster, rector of Carleton. From this document it appeared that the building thus dedicated to the Most High God was to be used both as the Cathedral of the Diocese and a parish church, and that the seats, with the single exception of one for Her Majesty's Representative, the Lieutenant Governor of the Province, were to be, and to remain forever, free and unappropriated. Morning Prayer was then commenced by the Rev. Mr. Podmore, curate of St. Anne's chapel, Fredericton. The Venite was chanted to the 5th tone. The proper Psalm being the 136th, was in like manner chanted, antiphonally, by the choir and congregation. The First Lesson—1 Kings c. viii, v. 22–62—was read by the Rev. Dr. Haight of New York. The *Te Deum* was sung antiphonally to a chant of Palestrina. The Second Lesson—Hebrews c. x, v. 19–26—was read by the Rev. William Q. Ketchum, curate of Fredericton. At the appointed place, an anthem of Dr. Elvey's—"Open ye the gates that the righteous nation which keepeth the truth may enter in," &c., Isaiah xxvi, 1–4—was sung by the choir. The Litany was said by the Rev. Dr. Edson of Lowell, Mass. At the close of Morning Prayer, the following hymn was sung most sweetly by thirty children of both sexes, and the choir at intervals:

CONSECRATION HYMN.

Hallelujah! blest and sweetest
Of the hymns of praise above:
Hallelujah! thou repeatest,
Angel-host, these notes of love:
Hallelujah! Hallelujah! Hallelujah! Amen.

Hallelujah! Church victorious,
Join the concert of the sky:
Hallelujah! bright and glorious,
Lift, ye saints, this strain on high:
Hallelujah! Hallelujah! Hallelujah! Amen.

Hear, O Lord, our supplication,
Hear and answer from on high:
May the joy of thy salvation
Visit us continually.
Hallelujah! Hallelujah! Hallelujah! Amen.

Hallelujah! to the Father,
Hallelujah! to the Son,
Hallelujah! to the Spirit,
One in Three and Three in One:
Hallelujah! Hallelujah! while the endless ages run.

The Ante-Communion Service was then commenced by the Bishop of the Diocese. The Responses in the Decalogue were sung—the music being by Chief Justice Carter of New Brunswick. The Epistle—1 Corin. iii, v. 16 to end—was read by the Lord Bishop of Toronto, and the Gospel—John ii, 13–18—by the Lord Bishop of Quebec. The sermon was preached by the Rt. Rev. Horatio Southgate, D. D., the late Foreign Missionary Bishop of the American Church to Turkey, and now rector of the Church of the Advent, Boston. His text was taken from Psalm cxxii, v. 8 and 9—"For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." As this discourse will be at once printed in compliance with the earnest and unanimous request of the Bishops and Clergy present, we shall not attempt to give an analysis of it. Suffice it now to say that it was worthy of the occasion and the high reputation of the distinguished preacher. His beautiful exposition of the grounds on which rested the union of the vast and diversified congregation before him in one brotherhood—his clear and forcible statement of the true intent and meaning of the solemnities of the day—and the important practical results which he eloquently set forth as the necessary consequences of the renewed intercourse between the several branches of the Anglican Church, if the proper course be taken, will long be remembered by his attentive and delighted auditors. After the sermon the Offertory Sentences were read by the Rev. William Harrison, rector of Portland. The alms of the congregation were collected by several laymen of the Diocese, those of the Clergy and choir by the Rev. C. M. Parkman of North Carolina, and the Rev. J. S. Williams of Woodstock, and were together received by the Bishop, who humbly presented and placed them on the holy table. They amounted to about £252 currency, or $1008, being, it is thought, the largest collection yet made in British North America. This sum was subsequently increased by collections at two of the following services and by the donation of a lady, to £300, or $1200, and will be appropriated to the payment of the debt yet resting on the Bishop for the Cathedral, and which would not have existed had there not been a failure in some of the sources whence aid was expected. After the Prayer for the Whole State of Christ's Church Militant, and such of the congregation as did not purpose to receive the Lord's Supper had retired, several vessels for the Holy Communion were brought to the Bishop, who reverently presented them on the holy table, and said the following prayer, originally composed by Bishop Patrick:

Most Blessed Lord, accept, we beseech Thee, of the oblation we make unto Thee of these vessels, which we humbly dedicate to Thy Divine service at Thy holy table. And as we now give them up wholly to Thy use in the ministration of the Holy Communion of Christ's Body and Blood, so we pray Thee to receive them for Thine own. Preserve them from being any way profaned; and being here set apart and consecrated by our office and ministry to Thy service, let them always continue to be so employed, through Jesus Christ our Lord and Saviour. Amen.

The Ven. George Coster, Archdeacon of Fredericton, then proceeded with the Communion Service, reading the Exhortations and Confession. The Absolution was pronounced by the Bishop of the Diocese, who also said the Prayer of Consecration, and delivered the Communion to the other Bishops and the Clergy appointed to assist in the further ministration of the same. The four Bishops, assisted by the Rev. James Dixon Carder of Connecticut, the Rev. T. R. Lambert, Chaplain U. S. N., the Rev. Dr. Alley of St. Andrews, and the Rev. W. E. Scovill of Kingston, then administered the Sacrament to the other Clergy and a large number of the Laity. The Prayers in the Post-Communion were said by the Bishop of Quebec, and the blessing was pronounced by the Bishop of Fredericton.

Thus closed a service which, in point of interest, solemnity, and importance, has rarely been equalled. Notwithstanding the vast assemblage which crowded every part of the building, the utmost decorum prevailed from the commencement to the end of the solemnities. The spirit of the occasion was evidently felt by all. The music was exceedingly appropriate and admirably performed. The choir was strengthened not only by several of the clergy, but by a valuable addition from the choir of Carleton headed by the accomplished rector, the Rev. F. Coster. The responses came back from the goodly company of the priests and people of the Lord, as in ancient times, "like the noise of many waters." That it was indeed good to be there,—on such a festival—and in such company—with such feelings of brotherly love and unity pervading the whole assembly—for such high and holy purposes,—was the language of many hearts. And then too the confident hope rose up in the mind that God in His infinite goodness to His Church would allow occasions of a like nature to be multiplied to the confounding of her adversaries, to the strengthening of the faith of her children, and to the gathering in of multitudes now wandering in the mazes of error and unbelief.

The edifice itself, which was thus solemnly consecrated to the service of the Triune God, now demands our attention. It is situated at the eastern end of Fredericton, within a short distance of the bank of the river St. John, and is the first object that strikes the eye as you approach the city from that quarter. A more desirable and beautiful site cannot be conceived. The style of the architecture is that generally denominated Second Pointed, or Decorated, with a determimation rather towards the Flamboyant, than the Geometrical, in the great eastern and western windows. The ground plan is cruciform with central tower and spire. The nave including the aisles is 84 by 62 feet, and is divided into five bays, the porch being projected from the second bay on the south side, from the west end. West of the chief doorway, in the west end, which is of small dimensions after the manner of ancient English churches, is a porch, or triple arcade, flanked by massive buttresses, and surmounted by a cornice on which is inscribed the following legend—

Deo et Ecclesiæ A. D. 1849.

Over the inside of this doorway, between its apex and the sill of the west window, in richly illuminated letters on a scroll, are inscribed the following legends:

I have waited for Thy salvation, O Lord.
The Lord of Hosts is with us.
O pray for the Peace of Jerusalem.
Enter into His gates with thanksgiving and into His courts with praise.

The font is placed a little to the south of the central passage, opposite the south doorway. It is of Caen stone, of extremely handsome design, and large dimensions. It stands on a cruciform platform. On the upper edge of the bowl is inscribed the text—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The seats are all open and low. They are of butternut, and simple in character. The central passage is 7 feet in width, the side passages each 4 feet 3 inches. The pulpit is capacious, and stands near the northwest pier of the tower facing the southwest. The nave finishes with the western face of the tower, which is 27 feet 6 inches square, and supported on four massive cut-stone piers about 30 feet in circumference. On its north and south sides are transepts opening into the north and south aisles. The north transept is occupied by the organ. It is rather difficult to describe, except through the medium of a ground plan, the arrangements for the choir and sanctuary. We will state them as clearly as possible, and if our readers will make a pencil sketch, they will the more readily comprehend them. The choir is elevated above the nave three steps. A low screen, without gates, forms the line of demarcation between them. The lectern, a glorious brazen eagle of the best school, stands immediately under the centre of the western arch of the tower. Facing north and south, and flanking the lectern, are four stalls, two on either side, in which the Daily Service of the Church will be said. Under the north and south arches of the tower, encroaching slightly on its internal area, are two rows of seats for the singers. Under the eastern arch, against the southeast pier, facing north, is the Bishop's stall or throne, massive and simple. Three steps ascend from the choir to the sacrarium, which are farther separated from each other by what is commonly called altar rails. They are low and of simple and rather close design. Against the north and south walls of the sacrarium, are on each side nine stalls of very good character—to be hereafter surmounted with canopies. The altar is elevated two steps above the sacrarium. It is 7 feet by 3 feet 3 inches, and 3 feet 4 inches high. It stands upon a foot-piece of inlaid wood of different colors. The top of the altar is of marble, the other parts being of black walnut. In the south wall are three very richly carved sedilia, the canopies of Caen stone, the dividing pillars of polished marble. East of these is a recessed credence, above which, assuming the form of a bracket, is an exquisitely carved head of our Blessed Lord, the Man of Sorrows, His brow garlanded with the crown of thorns. On the north of the altar is the Bishop's chair, a piece of ecclesiastical furniture not to be found as a distinctive feature in the English cathedrals, but which the rubric both of the Anglican and American Churches distinctly requires. At the back of the altar is a reredos of encaustic tiles, with panels in which several appropriate texts are illuminated. The east window is of seven lights, by Wailes, and is a beautiful specimen of art. It is filled with a series of figures under elaborate canopies. Beginning with the first light at the left we have St. John, St. James the Greater, St. Peter, The Crucifixion of our Adorable Lord, St. Thomas, St. Philip, and St. Andrew. Beneath the figures, in panels, are the armorial bearings of the several British North American Dioceses, viz.: Toronto, Quebec, Nova Scotia, Newfoundland, Rupert's Land, Montreal, and Fredericton. The following text runs across the window:

I am the root and the offspring of David, and the bright and morning star.

Beneath it are these words: "This window was given by members of the Church in the United States, and by the artist, W. W."

The west window, of six lights, is one of Warrington's choicest specimens. Its general design is the parallel and contrast between the Old Testament and the New. In the first and sixth lights are figures of Abel and Stephen, martyrs; in the second and fifth, Elijah and St. John the Baptist, Hannah and Samuel, and the Blessed Virgin and the Infant Jesus; in the third and fourth, Moses and our Lord as the Good Shepherd. The intervals are filled with angels and the instruments of the Passion. The flank windows of the nave are three lights of three varieties, the clerestory windows two lights of three varieties, and the north and south windows of the transepts two lights divided by a transom in the middle of its height. The glass is all more or less painted. Many of the side windows are memorial, the details of each differing, but an equal tone of color and light is preserved throughout. The western windows of the nave aisles are of rich design. One is to the memory of Captain Shore, who fell at Chillianwallah, East Indies; the other to the memory of two Prebendaries of Exeter Cathedral, the Rev. G. Cornish, and the Rev. R. Lampen, both dear friends of the Bishop of Fredericton. Some of the smaller windows are the gifts of the builders employed in the Cathedral, Messrs. Small, Mitchell, Lawrence, and Welch. We can safely pronounce the windows of Fredericton Cathedral to be unrivalled on this continent. They admit the dim but cheerful religious light. They have depth, richness, brilliancy, and intensity, with nothing gairish to offend, and nothing gloomy to depress, the worshippers.

The exterior of the Cathedral is striking, both from the cruciform nature of the plan, and from the numerous bold and massive buttresses, and the pinnacles and crosses surmounting the gables and spires. The extreme length of the building is 159 feet; breadth across transept, 70; height of nave and choir roof, 62; height of cross on west gable, 71; height of cross on transepts, 54; height of aisle walls, 20; height of clerestory, 43; height of tower to base of spire, 85; to apex of cross surmounting the spire, 178 feet. The building is entirely of stone excepting the spire. The stone of the body walls is from the immediate neighborhood: the weatherings of the buttresses, string-courses, cornices, &c., are from the Bay of Fundy: all the dressings of the doorways and windows are of Caen stone, executed in England. It appears to stand the climate of New Brunswick admirably, and by its beautiful texture and light cream color forms an agreeable contrast to the more gloomy-toned masonry around it. We ought to have mentioned before that the piers and arches supporting the clerestory wall, and also those supporting the massive tower, are all of cut-stone. The spire, as well as the roof, is covered with metal. There is an admirable chime of eight Bells in the tower, the tenor bell weighing 2800 pounds, key E flat. They were cast by the celebrated firm of Messrs. Warner, London. The following inscriptions are found, one on each bell:

Ave Pater, Rex, Creator.
Ave Fili, Lux, Salvator.
Ave Spiritus, Consolator.
Ave Beata Unitas.
Ave Simplex, Ave Trine.
Ave Regnans in sublime.
Ave Resonet sine fine.
Ave Sancta Trinitas.

The organ is a large, powerful and sweet-toned instrument. The case is peculiarly simple and beautiful. The front and pipes are not surmounted by canopies as usual, but are beautifully diapered with gold and color. It was made in Fredericton, with the exception of certain stops, which were imported from England. The cost of the Building, exclusive of the various gifts now about to be enumerated, is £15,400 currency, or $61,600, of which we regret to say that the Bishop has been called on unexpectedly to pay out of his own limited resources the sum of $5,500, happily reduced by the amount received at the offertory on the day of Consecration, and subsequently to $4,300. It surely cannot be that this devoted and self-sacrificing man will be allowed to be yet further impoverished by his effective labors in behalf of the Church of God.

The cornerstone of the Cathedral was laid October 15, 1845. The nave was built in 1847. It was roofed in 1848. In 1849 the tower, the transepts, and the chancel, were built as high as the roof. In 1850 the tower was completed. In 1851 the spire was put on. In 1852–3 the interior was completed.

The following are the principal gifts which have been bestowed upon the Cathedral:

Several Chalices, Patens, &c., for the Holy Communion, by the Bishop, and the Rev. R. Podmore.

The Brass Eagle—Lectern—by the Rev. R. Podmore.

The Altar-Cloth, exceedingly neat and beautiful, by Mr. Justice Coleridge.

The Chancel Carpet, by several ladies in England.

The East Window, chiefly by Churchmen in the United States, and by Mr. Wailes, the Artist.

Memorial Windows—3 by the Bishop—1 by Mrs. Shore—1 by Mr. Fisher—1 by Mr. Street—1 by Mr. R. Hickens of London, a great benefactor to the Diocese. Besides these, there were several special donations to the windows by Clergymen of the Diocese and others.

The Worsted Work for the back of the Sedilia, by ladies in England.

The Font, by a lady of Fredericton.

The Clock, partly by persons in Fredericton and by a lady in St. John.

A beautiful copy of the Holy Family, from Murillo, hung over the south-door, by the Rev. R. Podmore, who also presented the Books for the Choir, 2 Service Books for the Altar, the 2 massive Candlesticks, and the Frontal for the Pulpit.

The Bible for the Lectern and folio Prayer Book, by Capt. Locke Lewis of Exeter, England.

The Texts on the western-wall by a lady in England.

The Bishop's Chair, of old English oak of remarkable texture and color, exceedingly beautiful, by Capt. Palairet, R. N.

The Encaustic Tiles in the Chancel, by H. Mintar, Esq., of Stoke-upon-Trent, England.

The Altar Slab of Marble, by Mrs. Rowe of Exeter, England. To these must be added the valuable donation of the Cathedral Library, to be used by the Clergy of the Diocese, which is placed in a room projected from the north-side of the Chancel, used also as a Sacristy. Of the valuable books which it contains, a number were contributed by the University of Oxford, Mrs. Huyshe of Exeter, Mr. Coleridge, and others; but the great bulk, to the number of 1700, were the generous gift of the Rev. R. Podmore, the present Librarian.

Among the benefactors of the Cathedral, special mention should be made of Mr. George Heatherley of Bristol, England, who by unwearied personal efforts has raised and transmitted to the Bishop the sum of £500 sterling.

After the services of the morning the Bishop received the visiting Bishops and the Clergy of his Diocese at his residence. After exchanging congratulations, the company sat down to lunch. At the close of the generous repast a cordial welcome was extended to his brethren from abroad by the Bishop in a very neat address, in which his Clergy heartily joined, and an unanimous desire was expressed for the publication of the Consecration Sermon of Bishop Southgate. The Bishops of Quebec and Toronto and the Rev. Dr. Haight responded to the kind sentiments uttered by the Bishop.

The Cathedral was again opened for Divine Service at 6 o'clock, when the Rev. Mr. Mountain, of the Diocese of Quebec, and the Rev. J. D. L. Street, said Evening Prayer. The Proper Psalms, the cxxxii and cxxxiv were chanted to the 5th tone. The First Lesson was read by the Rev. Mr. Bacon. The chant for the Magnificat was Batskill in E. flat. The Second Lesson was read by the Rev. A. Coster. The Nunc Dimittis was sung to a composition of the Bishop of Fredericton. The Anthem was by Dr. Boyce, and taken from Job xviii v. 12—Et Seq.: "O where shall wisdom be found?" &c. The sermon was preached by the Lord Bishop of Quebec, from 1 Chronicles, xxii 1: "Then David said, This is the house of the Lord God." In the opening of his discourse, the Bishop touchingly alluded to his former connection with Fredericton as his first pastoral charge, and the scene of his earliest ministerial labors. After a full exposition of the teaching of Holy Scripture in reference to holy places, the Bishop proceeded to refute, in a very masterly manner, several of the current objections to the views of the Church on this subject. His able and eloquent sermon was listened to with deep attention by the large congregation which had again filled the Cathedral. At its close, Handel's grand Hallelujah Chorus was sung with remarkable precision and energy by the choir. The Benediction was pronounced by the Bishop of the Diocese.

On the following day, Thursday, the Bishop held his Triennial Visitation in the Cathedral. All the clergy of the Diocese were present in the chancel, in surplices. Morning Prayer was said by the Rev. Dr. Thompson. The Lessons were read by the Rev. Dr. Jarvis, and the Rev. Mr. De Vebber. The Anthem was by Dr. Blow: "I beheld, and lo! a great multitude which no man could number," &c., Revelation vii 9. After Morning Prayer the Bishop proceeded to deliver his Charge, after having received and confirmed the nominations of the several Rural Deans. We have not space to give an analysis of this masterly production, nor is it necessary, as it will soon be published. It was marked by his Lordship's usual perspicuity, eloquence and strength—his deep Catholic feeling, and his lofty views of the responsibilities and duties of the Church of Christ, and of all its members, and especially of those "who bear the vessels of the Lord." His closing words were most solemn and touching. Every heart was melted, and we retired from the Sanctuary feeling that we had indeed heard words of wisdom and power not soon to be forgotten.

In the evening we again repaired to the Cathedral, when prayers were said by the Rev. G. Townshend, of the Diocese of Nova Scotia. The Lessons were read by the Rev. J. Dixon Carder, of Connecticut, and the Rev. C. M. Parkman, of North Carolina. The Anthem was by the Bishop of Fredericton: "Great is our Lord," &c. The sermon was preached by the Rev. Dr. Haight, of New York, from John iv 24: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The aim of the preacher was to set forth and illustrate the great truth, that all external worship is vain, unless accompanied by the devotion of the heart. After sermon the Hallelujah Chorus was again most admirably sung.

On Friday morning the Clergy again assembled, when the Litany was said by the Rev. Y. Armstrong. After which they repaired to the Library, with the Bishop, for the transaction of business. The Rev. W. Q. Ketchum was appointed Secretary. The oath of office was administered by his Lordship to the several Deans Rural who had been elected and confirmed for the next three years. He then proceeded to call the attention of his clergy to several matters, whereupon the following measures were adopted. A committee was appointed to act with the Bishop in selecting some additional Hymns to be appended to the Hymn Book published by the Society for Promoting Christian Knowledge, and to recommend the work for adoption in the several congregations. A vote of thanks was passed to the Rev. Mr. Podmore for his noble donation to the Cathedral Library. An order was adopted with great unanimity and heartiness, for the publication of the Bishop's charge, and the several sermons delivered during the three days' services. A committee was raised to prepare an address to the visiting Bishops, and the clergy from other Dioceses; and one to prepare an address to the Bishop of the Diocese.

In the evening, Prayers were said by the Rev. C. Lee and the Rev. I. Elwell. The Lessons were read by the Rev. W. Armstrong and the Rev. W. H. Shore. The anthem was by Croft—"Sing unto God, O ye kingdoms—cry aloud." The sermon was preached by the Rev. Dr. Edson, from Ephesians iv, 4, 5, 6: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all." It was a sound and able exposition of this important passage, and delivered with an earnestness which did not allow the attention of his hearers to flag. We are glad to know that it will be published with the other discourses.

After the service the Bishops and Clergy assembled in the Library, when the following address was read in the name and on behalf of himself and his clergy by the Bishop of Fredericton.

To the Rt. Rev. the Bishops of Quebec and Toronto; and to the Rt. Rev. Horatio Southgate, Bishop of the Protestant Episcopal Church in the United States of America; and to the Rev. the Presbyters of the American and Colonial Dioceses attending the Consecration of Christ Church Cathedral—

THE ADDRESS of the Bishop and Clergy of the Diocese of Fredericton, in the Province of New Brunswick:—

We, the Bishop and Clergy of this Diocese, now assembled in this city, having brought to a close the business on which we came together, could not think of separating, without an attempt to give expression to the feeling with which we have seen the delightful solemnities of the last three days graced with the presence, and forwarded by the assistance, of three distinguished Prelates—two of them belonging to our own branch of the Church Catholic, and the third a Missionary Bishop of the Sister Church in the United States—together with that of several Presbyters of other Dioceses, American and Colonial.

We are grateful for the honor you have all been impelled by the best of feelings to do to a portion of the Church not long ago so small and insignificant; and shall not fail to derive hope and courage to grapple with the difficulties of our position, from the kind interest you have shown in our well-doing, and from the animating words you have addressed to us.

The presence among us, on this great occasion, of such a noble band of Fathers and Brethren in the Lord, some from very distant parts of the world, has enabled us to exhibit an example of Catholic union upon which we shall never cease to look back with comfort and encouragement; and we trust this is only the first of many occasions on which similar examples of it will be exhibited on this side of the Atlantic.

We entreat, Fathers and Brethren, your prayers to the throne of grace upon our labors, in the cause of Christ and His Church, which you have done so much to stimulate; and shall from our hearts pray God ever and in all things to prosper you and yours.

(Signed) John Fredericton,
and on behalf of the Clergy.

Fredericton, Sept. 2, 1853.

The Bishop of Quebec and Bishop Southgate responded to this address in brief but pertinent addresses. The venerable Bishop of Toronto had been obliged by other duties to leave Fredericton early in the evening.

The Archdeacon then came forward and presented the following address to the Bishop of the Diocese:

To the Rt. Rev. John, Lord Bishop Fredericton:

May it please your Lordship: Your Clergy cannot permit this their first meeting in the permanent Cathedral of the Diocese to separate without offering your Lordship their most heartfelt congratulations on the completion of this great work, which they pray may long continue to afford your Lordship, personally, all the satisfaction that you have anticipated from it, and to the worshipping people over whom you preside, all the religious advantages you have hoped and prayed for.

It is needless to assure your Lordship that your clergy highly appreciate the excellent charges you have delivered to them on different occasions, and especially at this present Visitation. Their unanimous vote to request its publication is sufficient evidence of their feelings on that subject.

Your Clergy would beg further to thank your Lordship, and through your Lordship, the other munificent contributors, for the inestimable gift of the Cathedral Library, a collection of books of such varied literature as cannot fail to supply, to a considerable extent, the deficiency of their own generally limited collections.

Deeply sensible of the solemn truth, of which your Lordship so feelingly reminded them in your excellent address, that, probably, they shall all never again meet in this world, they would conclude with their most fervent prayer, that God may long continue your Lordship's presidency over this extensive Diocese, and bless it with increasing happiness to yourself and the flock over which the Holy Ghost has made you the Overseer.

On behalf of the Clergy of the Diocese,
(Signed,) George Coster, Archdeacon.

Fredericton, September 2d, 1853.

His Lordship's remarks in reply were most impressive.

We have thus brought our account of the Services and Exercises connected with the Consecration of the Cathedral at Fredericton to a close, with the exception of a very interesting assembly of a number of the Laity of the Diocese at the residence of the Bishop on Thursday, after his Lordship's visitation. There were present His Excellency Sir Edmund Head, the Lieutenant Governor of the Province, the Attorney General, the Master of the Rolls, the Mayor of the City, with a large number of gentlemen of high standing, military and civil. The visiting Bishops and several of the American Clergy were also present. After lunch a number of speeches were made pertinent to the occasion. The Bishop of Quebec and Bishop Southgate replied to the very handsome terms in which the Bishop of Fredericton alluded to the presence of his Rt. Rev. Brethren and the other Clergy from abroad, and which drew from all present the heartiest signs of concurrence and approbation. The Lieutenant Governor, the Master of the Rolls, and other Laymen also spoke. And most gratifying it was to witness the great good feeling which pervaded the company, and the hearty manifestations which were exhibited of high respect for their Diocesan, and to listen to the strong testimony which was borne to his arduous, self-denying, and successful labors, and to his eminent singleness of purpose. We must not omit to mention that special honorable mention was made on this occasion of the accomplished Architects—Messrs. Butterfield & Wills.

As the services of the following Lord's Day—the 15th Sunday after Trinity—may be regarded as, so to speak, supplementary to those of the Consecration, it may be well to add a brief notice of them.

Morning Prayer was said by the Rev. Dr. Haight. The First Lesson was read by the Rev. Mr. Tippet, the Second by the Rev. Mr. Neales. The Litany was read by the Rev. W. Q. Ketchum. The Ante-Communion was read by the Bishop of Fredericton, the Archdeacon reading the Epistle. The sermon was preached by the Bishop of Quebec from the same text as on Wednesday evening. He now considered the words as applied to the individual believer, and showed in what sense each member of Christ was a temple of the Lord God, and the duties hence resulting. It was a most impressive discourse, evincing great thoughtfulness, an intimate knowledge of the human heart, and an ardent desire to promote the spiritual welfare of his hearers. We have rarely listened to a sermon of more power. And the venerable appearance of the preacher and the earnestness and solemnity of his manner added great weight to his words of counsel and warning. The Holy Communion was then administered to a large number of recipients.

Divine service was celebrated again at three o'clock, when Evening Prayer was said by the Rev. W. Armstrong. The First Lesson was read by the Rev. Dr. Haight, and the Second by the Archdeacon. The sermon—an excellent practical discourse on the great duty of Confession of Sin—was preached by the Rev. J. Dixon Carder of Connecticut.

At half-past six o'clock another service was held. Evening Prayer was said by the Rev. Mr. Ketchum and the Rev. Mr. Podmore. The First Lesson was read by the Rev. Mr. Neales, the Second by the Rev. Mr. Shore. The sermon—exceedingly appropriate to the occasion—was preached by the Bishop of Fredericton.

We have only to add a notice of a transaction which occurred on the day before the Consecration. On Tuesday morning, in the Cathedral Library, Bishop Southgate presented the Bishop of Fredericton with a congratulatory letter from the Parish of the Advent, Boston. There were present the Rev. Dr. Edson of Mass., the Rev. Messrs. Carder and Bronson of Conn., the Rev. C. M. Parkman of North Carolina, and Dr. F. E. Oliver of Boston, besides a large number of the Clergy of the Diocese.

Bishop Southgate made a few remarks, stating the circumstances which called forth this letter. The Rev. Mr. Parkman was then appointed by him to read it. After the reading it was delivered to Bishop Medley, who, in his few words of thanks, alluded most feelingly to his first knowledge of this Parish. He spoke of the late rector, Dr. Croswell, in affectionate sorrow for his loss, and bade the Parish "God-speed" with all his heart.

We doubt not that all our readers will join with us in wishing the good Bishop and his Diocese "God-speed." "Peace be within thy walls and plenteousness within thy palaces."

THE CHURCHMAN.

NEW YORK, SEPTEMBER 17, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*. No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

Members of Convention.—It is exceedingly desirable that something may be done to secure a fair measure of hospitality to the members of the forthcoming Conventions, Diocesan and General, to be holden in this city. It should scarce need be said that many, who ought to be in attendance, especially at the Diocesan Convention, are ill able to bear the expense of a week's sojourn at our hotels. Moreover, it seems a thing decidedly wrong and out of place that men engaged in such a service, whether able or not, should be left to take up with such quarters and on such terms as are to be had by those coming to the city on their own business. We should be sorry indeed if New York have so many things to be proud of, as to have become regardless of a good name in the entertainment of strangers who come here to engage with their brethren in the work of the Church.

Many complaints have been made on this subject, and many comparisons set forth, reflecting no little discredit on the Churchmen of this great city. However, perhaps the less said, the sooner mended: the main thing is, that something be done. Here, then, is our proposition: A Register will be kept at our publishing office, Nos. 38 and 40 Trinity Building, 111 Broadway, for those benevolent Churchmen, who have rooms and chairs to spare, to enter their names and residence, and the number of members they are prepared to entertain during the sittings of the Convention. Of course, whatsoever is done, must be gone about at once. It is all-important that as many as are willing thus to open their houses should send in their names before our next issue; so that we can announce the good news in time for those who might else be kept from attending by a fear of the expense. So, gentlemen, we hope you will not be backward, nor think that, because you live in this great and glorious city, where strangers of all sorts are perpetually swarming in quest of pleasure or profit, therefore the matter of fraternal hospitality is beneath your notice as men and Christians. Right sorry we are, that we can offer so little inducement here: we have worked our little establishment pretty hard, that the readers of *The Churchman* might have a reasonably good weekly provision in its columns; but we hereby pledge ourselves, that if the handsome thing be done in this matter, we will henceforth endeavor to have our editorials, our preparation of news, and our making-up of selections, a little better than ever.

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WILBERFORCE ON THE EUCHARIST.—We take great pleasure in announcing that Dr. HERMAN HOOKER, of Philadelphia, has in press and will soon publish the noble work of Archdeacon WILBERFORCE on *The Doctrine of the Holy Eucharist.* The book was issued some months since in England, and has already reached a high position and influence there, bearing the learned Author's reputation still further onward and upward among the great names of Anglo-Catholic Divinity. Our own sense of Dr. HOOKER'S merits as a publisher of good Church books has already been declared. Cut off by unavoidable disablement from the peculiar work of the Ministry, for which he was so eminently gifted and furnished, he has done more than a Minister's service to the good cause in the field of labor he has chosen. Nor has any minister carried to his sacred work higher motives, a purer conscience, a more upright and well-judging mind, or a more unselfish spirit, than have been shown by this excellent publisher. His claims on the gratitude of American Churchmen are already large and various; and we scarce know how he could have made a greater addition to them than by publishing the great treatise in question. We shall have to thank him a good many times, and even then do something else than thanks, before we shall feel that our debt to him has been discharged.

Of Archdeacon WILBERFORCE himself we cannot say much at present. Though finding or fancying some things to question, and some even to regret, still we seldom open one of his books without profit, either in the gaining of new ideas, or the clearing and confirming of such as we had before. His thought is so calm, his temper so serene, his grasp and compass of vision so large and clear and firm, that it is always refreshing and edifying to be with him. Amidst the excitements and perturbations of our time, he seems to stand like a mountain in a tempest, the angry elements roaring and howling against its sides, and itself making known their disquietude without sharing in it or being affected by it. His work on *The Doctrine of Holy Baptism* is a masterpiece of philosophical disquisition, in throwing light from the high principles of Christianity on the special questions now in agitation, and thus detecting the secret rationalism and infidelity lurking under and within the forms of the prevailing popular religionism. We do not see how the question of baptism can henceforth be intelligenntly discussed on either side, without an acquaintance with this work. Even they who are most opposed to his views, have got to meet and answer those views, and to wrestle with his arguments and his method of development, before they can make any real headway in their cause. The work now announced completes the series which was begun by the Author's discourse on *The Doctrine of the Incarnation;* and, taken all together, they may be safely set down as the great theological achievment of our day.

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Our readers, we are confident, will ask no apology from us for the length of the article giving an account of the consecration of the Cathedral at Fredericton. The article comes to us made up and prepared by authority, and with the sanction of the Rt. Rev. the Bishop of FREDERICTON himself. Most sincerely do we congratulate that excellent Prelate on this crowning of his long labors; and if our purse were as deep and large, as our sympathies with him are strong and true, his Cathedral should not long be suffering from any incumbrance. If any reason be asked for this, it is to be found chiefly in the fact, that his name is indissolubly bound up in our thoughts with that paragon of priestly excellence, who, when we were all afloat, was, under GOD, the means of rescuing us from being blown and drifted into the abysses of Papal tyranny and superstition.

* * *

The attention of our readers, as many of them at least as it may concern, is requested to the advertisement, in another column, of Mr. CHAS. D. MORRIS, M.A., proposing to open a select day school for the preparation of boys for college. It will be seen that Mr. MORRIS is a graduate of Oxford, and has been admitted to a Fellowship in Oriel College, of that great University. The testimonials which he brings from Oxford put his character as a gentleman and a scholar quite beyond question. So far as in us lies, we would fain welcome him to a home amongst us; and we trust he will meet with such encouragements as not to regret having left the shores of glorious old England.

THE CHURCH AT HOME.

Western New York.—The organization of a new parish to be known as Grace church, is understood to have been completed at Port Jervis; and hopes are entertained of being able to erect a church and rectory, such as will be creditable to that young and enterprising village. The site which is described as being "a most appropriate and becoming spot," is the gift of SAMUEL FOWLER, Esq., who has also subscribed $3,000 towards the building, and has secured the further sum of $4,000 from four friends. Of course, where there are such men, churches cannot choose but be built. The corner-stone is to be laid as soon as the vestry shall have determined upon the plan. The Rev. JOHN GRIGGS of New York has been invited as rector, and has already entered upon his ministerial duties. It is said that when he first went there, but seven or eight Church families could be found in the place; but he has made an entire exploration of the village and suburbs, and has discovered more than fifty families, and numerous individuals expressing their cordial sympathy with the undertaking.

Illinois.—Emmanuel church, Rockford, was consecrated by the Rt. Rev. the Bishop of the Diocese, on Tuesday the 23d ult. The town of Rockford is said to be pleasantly situated on Rock river, in the midst of a fine agricultural country, about half-way between Chicago and Galena; and is already connected with Chicago by a railroad, which will soon be extended to Galena. The attempt to introduce the Church there is quite recent; but has been prosecuted with such energy and spirit as could hardly fail of success. There are already several thousands of people in the place, and there is still every likelihood of continued growth. The new church is 60 feet by 30, exclusive of the chancel recess; built of wood, but being painted of a bronze color, it has a substantial and grave look. The windows are lancet shaped, and a good triple window in the rear of the chancel will, when fully ornamented, be very imposing. The roof, tapering up to a sharp and lofty ridge, has much of the effect of a spire, in directing the thoughts of the observer to heaven and GOD. Nor does the interior fail of promoting the good impressions derived from an external view. The decency of the chancel arrangements, and the grave color of the pews and other wood-work, unite in reminding the worshipper that his business in that "house of prayer" is of a solemn and most important character.

The Annual Convention of the Diocese of Illinois, was held in St. Paul's church, Peoria, on the 5th and 6th of Sept., being, as usual, preceded by Divine Service on the day previous, the fifteenth Sunday after Trinity; at which time the Bishop, besides holding confirmation and an ordination, preached and administered the Holy Communion.

The Convention assembled on Monday morning, the Bishop of the Diocese, thirty clergymen entitled to seats, and a large lay representation being in attendance.

The opening devotions concluded, the Bishop took the chair, and the house organized, unanimously re-electing the Rev. Dr. CHASE Secretary. The Episcopal Address was then delivered, which was exceedingly interesting, notwithstanding its great length, and the necessary details of an extensive visitation.

Among the topics embraced in the address, were an appropriate allusion to the decease of the late Bishop PHILANDER CHASE. An outline was also given of the present Diocesan's plans for a Cathedral Church at the place of his future residence,—in connexion with which, reference was made to his past, present and proposed future absence, during a portion of each year in the East. A novel, but at the same time apparently feasible plan, for securing, and without individual pecuniary sacrifice, a fund for the support of the Episcopate, was also brought forward in the address; and, in addition, various judicious suggestions respecting the parochial and missionary operations of the Diocese.

The various subjects in the address having been referred to Committees for examination and report, the reports were severally made to the Convention.

The Committee on that part of the Bishop's address relating to the demise of the late Diocesan, offered a report with resolutions annexed, making honorable mention of his name and character, and a grateful acknowledgement of the many tributes that have been paid to his memory in other dioceses.

The report and resolutions were unanimously adopted, the members of the house standing while giving the vote as a mark of respect to the venerated dead.

The Committee to whom was entrusted the plans presented in the address for a Bishop's church and residence, and also the matter of the continuance of Bishop WHITEHOUSE in New York, which the Convention was asked to sanction, made a report with resolutions appended, favorable to the wishes of our Diocesan. I shall forward you a copy of these for publication in *The Churchman*, if you can spare the space, as justice to the Bishop seems to indicate such a course.

The Diocese, I am sorry to say, has done nothing for his support, and, apart from all other considerations, it seems manifestly unjust for any one, either in or out of the Diocese, to find fault with his absence, or dictate with regard to his removal, within the sphere of his jurisdiction. If his present course has the approval of his Convention, and is agreeable to his own convenience and views of propriety, while at the same time not opposed to any constitutional article or canon of the Church, or likely to operate to the injury of the interests of the Diocese, why should the Bishop not be allowed the privilege of continuing his habitation in the East for a longer period?

There may be no precedent for such a course, and I am aware that appearances are at the first glance against it. The operation of the telegraph however will allow of his communicating as easily with his diocese from New York as at Chicago; and the facilities of travel will enable him to reach some portions of the Diocese as readily from the former as from the latter place.

It should not be concealed, that no small opposition to his non-residence was manifested, but the resolutions on the subject, which you will, I trust, give to your readers, were, after much discussion, marked with great good feeling, adopted almost unanimously.

Indeed the proceedings of the Convention throughout were characterized with the greatest kindness of feeling, and questions which had created much anxiety, were providentially brought to an harmonious adjustment. An unpleasant feature in the proceedings was an effort made, and perseveringly persisted in, to make the Rev. Mr. MCNAMARA of Missouri, a member of the Convention, on the ground of residence and parochial duties within the jurisdiction of the Diocese.

The irregularity of the course of this clergyman in procuring a transfer, had led the Bishop to decline receiving him into canonical connection with the Diocese, and as his name was not on the list of clergy, every effort to thrust him into the Convention was overruled. Mr. McN. not satisfied with his rejection, attempted to take the floor to advocate his claims, but in this was also unsuccessful. Instead however of quietly submitting to his defeat, he left the Convention protesting against the course of the Bishop, and expressing threats for prosecuting "his rights."

Trinity church, Chicago, was selected from the different points proposed as the place for the holding of the next Convention.

The following gentlemen were elected delegates to the General Convention:—

Clerical—The Rev. S. CHASE, D.D., the Rev. E. B KELLOGG, the Rev. W. A. SMALLWOOD, DD., S. Y. MCMASTERS.

Lay—The Hon. S. H. TREAT, the Hon. J. BAILHACHE, the Hon. J. M. WILSON, A. G. TYNG, Esq.

The old Standing Committee were unanimously re-elected, viz:—the Rev. Dr CHASE, the Rev. C. DRESSER, S. H. TREAT, and A. CAMPBELL, Esqs.

I intended to have furnished the principal statistical items in the Bishop's address, but have not the means at hand for doing so.

The Diocese however is in a decidedly flourishing condition, and the greatest confidence is entertained in the prospect of its continued prosperity. There are thirty-nine clergymen belonging to the Diocese, and three candidates for orders.

Before the motion for adjourning was passed, the Bishop made a beautiful and affectionate parting address, and after the singing of the Gloria in Excelsis, and suitable prayers, the Convention adjourned *sine die.* R. F. S.

The following resolutions were passed at the late Convention of the Diocese of Illinois:

Resolved, That this Convention cordially approves of the outlines of a religious Establishment as set forth in the Bishop's address, embracing a Bishop's church and residence, and regard it as peculiarly adapted to the permanent interests of the Diocese and the Church at large.

Resolved, That in the effort to accomplish this object, so essential to the best interests of the Church, so conducive to the efficiency of the episcopal office, the comfort and dignity, not merely of the present incumbent, but his successors, our Bishop possesses the cordial sympathy and hearty confidence of this Diocese.

Resolved, That the longer delay of the Bishop in removing his habitation within the bounds of his jurisdiction, necessary to the continued effort for accomplishing his benevolent purposes, is approved and sanctioned by this Convention.

New Jersey.—The Court of Bishops at Camden are likely to have a long labor of it. At our latest advices, they had not more than adjusted the preliminaries of the trial, and it was not quite certain whether they had done so much. The Court has been in session eleven days, and through all that time Bishop DOANE has had to contend single-handed with the three Rt. Rev. Accusers. Moreover, he has been obliged, by the instincts of a generous nature, to keep terms with the principles of honor and good faith—restraints from which the Rt. Rev. Accusers seem to be in a great measure exempt.

Our former accounts were up to the evening of Tuesday, the 6th. At the opening of the Court on Wednesday, the 7th, Bishop DOANE was about to read, in argument, the report of the Diocesan Committee, as allowed by the order of the previous day, when the Rt. Rev. Accusers moved to rescind so much of that order as allowed the Respondent to present the testimony taken by the Committee of the Diocese, and permitted the entering of it on the journal. The ground of this motion was, that they, the Accusers, had not had an opportunity of objecting to said order. After deliberating a long while, the Court decided not to rescind, by a vote of 14 to 7. The vote is said to have been as follows: Yeas—EASTBURN, HOPKINS, LEE, OTEY, POLK, POTTER, SMITH. Nays—BROWNELL, CHASE, DE LANCEY, ELLIOTT, FREEMEN, GREEN, JOHNS, KEMPER, MC COSKRY, RUTLEDGE, UPFOLD, WAINWRIGHT, WHITTINGHAM, WILLIAMS.

The Court then passed the following by a vote of 17 to 4, the latter being—DE LANCEY, KEMPER, MCCOSKRY, WHITTINGHAM: "That in refusing to rescind the order of yesterday, the Court does so, because it is willing that the Respondent should have all the advantage he can derive from the proceedings of his Convention; at the same time distinctly declaring that, by this action the Court does not recognize any right in the Convention of New Jersey to appear a party before this Court."

The paper prepared by the Diocesan Committee was then read by the Secretary. The rest of the day was mainly occupied in deliberating on a motion for entering the paper on the records of the Court. At the re-assembling of the Court on Thursday, it was decided not to enter the paper. Bishop DOANE having then requested to have a Note of Remonstrance, also prepared by the Diocesan Committee, entered on the journal, the Court decided that it might be so entered.

Bishop DOANE then proceeded to argue his motion to dismiss the Presentment. In the course of his argument he called for the production of the original copies of the two former Presentments; which call was answered by the Presiding Bishop, stating that they had never been in his possession, but were supposed to be among the papers of the former presiding Bishop. After speaking at considerable length, Bishop DOANE still urged that the originals should be accounted for: which matter was met by a decision that this was not a Court of Record, and that the printed records of the former Court, which were in the hands of the Respondent, might be received in evidence. Bishop DOANE then asked time to consider what course he would pursue, and intimated a doubt whether he could go on at all, as the Court had declared itself not to be a Court of record.

On Friday morning Bishop DOANE addressed the Court for three hours in a most able and eloquent manner; his argument being directed to the legal proposition,—That the proceedings having been dismissed by a former Court of Bishops, this Court was bound to dismiss this Presentment, which is founded on the same charges. This course, it was contended, was alone consistent with the respect due to the former Court, the safety of individuals, or to the character of the Church, and was alone in harmony with all the rules of civil tribunals in all Christian and civilized communities.

In the afternoon, the Rt. Rev. Accuser MCILVAINE took the floor in reply to Bishop DOANE; contending that the action of the previous Court was no bar to the action of the present one, but was in itself illegal, and directly at variance with the Constitution, as delegating the trial of a Bishop to a body which the Constitution and Canon Law directly exclude. The Bishop spoke with the usual force and clearness for which he is so distinguished. He only completed the first of the three points which he proposed at the opening of his remarks, when the Court adjourned until Saturday morning.

Since that time the Court has been mostly occupied with hearing arguments for and against the dismissing of the Presentment. On the morning of Tuesday, the 13th, the Court went into secret session on this motion, and continued their deliberations till 2 o'clock, when they adjourned. The result of their deliberations has not transpired; but is generally supposed to be in favor of proceeding to trial.

It will, of course, be observed that the Court has been for some days entertaining a motion to dismiss the case, which is the very thing that so much senseless and malignant clamor was raised against the former Court for doing; it being maintained that the Court had no alternative but to go on with the trial, and therefore could not lawfully entertain a motion to dismiss.

Alabama.—The *Journal* of the Twenty-second Annual Convention, which met it St. Paul's church, Selma, on the 12th of May, has come to hand. By this it appears that there are 28 parishes and 26 clergymen belonging to the Diocese. The main statistics for the year are given as follows:—Baptisms 355; Confirmations, 113; whole number of communicants, 1019; S.S. Teachers, 86; scholars 524. From the Bishop's address it appears that during the year he has ordained two to the Priesthood, and two to the Deaconate, consecrated two churches, and laid the corner stone of one.

Mississippi.—The *Church Herald* states that the trustees of St. Andrew's College, at Jackson, have at length succeeded in engaging the Rev. A. D. CORBYN as rector of the institution, who is to enter upon his duties in October. We subjoin from the *Herald* a few interesting paragraphs touching the origin and present prospects of the College:—

> It originated in the suggestion of our earnest and indefatigable Bishop; who, impressed with the necessity of such an institution not alone for filling the want, greatly felt, of a means of properly educating at home the youths of our own section of country, but also as an ultimate means of obtaining suitable laborers for those fields which "*are white already to harvest,*" urged its establishment in the most emphatic manner. And yet it seemed almost madness, in a weak Diocese, just created, tottering under the load of its own support, to undertake to build up and maintain an institution of learning worthy of the great ends of its establishment, and of the Church, of which it was to be an instrument. The undertaking presented obstacles from which an older, stronger and more prosperous Diocese might well have shrunk.
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> In but little over two years, beginning absolutely with nothing, the College has attained its present position of prosperity and great promise. The Trustees own one hundred acres of land, all lying *within* two miles of the seat of Government, upon which, on an elevated site, are erected the College building and the Matron's house. The former is a large, substantial, well-built frame structure, on brick foundation, and is capable of accommodating double the number of boarding scholars that it has yet received. During the last session the pupils reached upwards of sixty in number, of whom about half were day scholars.
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> The report of the Treasurer of the Board of Trustees made to the late Convention, shows that the sum of $13,797 18 have been expended on the building and its furniture; of which upwards of ten thousand dollars were derived from private contributions and a scholarship, leaving the sum of $3,762 27 due to the Treasurer; to which should properly be added the additional sum of one thousand dollars, assumed by him, leaving the indebtedness to him about $4,700. But this sum, as reported to the late Convention, according to an understanding and agreement with the Board of Trustees (Jour. 1853, p. 55), "looks *alone* to voluntary subscriptions, the present funds of the institution and its future profits for its reimbursement. No legal demand is asserted against the institution. No lein or claim on the grounds of buildings set up."
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> In addition to this especially sacred, because *unenforceable*, obligation, there are about two thousand dollars to become due for the completion of the building according to its present plan; so that the College may be said to owe at this time a debt of about £7,000. An indebtedness incurred without violating, except nominally, the rule fixed by the Trustees *not to go in debt.*

Missouri.—The new and beautiful edifice of St. John's church, St. Louis, was consecrated by Bishop HAWKS, on the morning of Sunday the 28th ult. The sermon was by the Bishop, and is described as "an able and earnest discourse, delivered in the usual eloquent and happy style of this eminent Prelate."

THE CHURCH ABROAD.

England.—The Rev. Dr. COLENSO, Bishop-designate to the new see of Natal, was for some years a beneficed clergymen in the County of Norfolk. A Committee of noblemen and gentlemen of that county, among whom are the Bishop of NORWICH, the HIGH SHERIFF, Lord BAYNING, Lord BERNERS, Lord HENNIKER, Sir J. P. BOILEAU, Sir E. C. KERRISON, and Sir E. F. GOOCH, has been formed to assist the Bishop in the work he has in hand. What they have done, and what they propose to do, may be gathered from the following address which they have issued:—

> The bishopric of Natal having been founded, and the appointment of the Rev. J. W. COLENSO, D. D., to that See, having received her Majesty's sanction, it is most desirable that no further delay should take place in making provision for the religious wants of the English settlers, already numbering 8,000, and in the commencement of the Church of England missions among the 150,000 Zulu Kaffirs who are settled in that country. For the last eight years these Zulus have been pouring into the colony in great numbers, asking protection under the British Government from the cruel oppression of their own native chiefs. They have been suffered to find that protection, and during the last four years they have paid willingly a hut-tax, (amounting last year to £9,600) as a token of their allegience, and as an acknowledgement of the benefits they are receiving under English rule. Nothing, however, has yet been done except by a few American and Wesleyan missionaries, to improve the condition of these natives, morally, socially, or religiously, to raise them to a high state of civilization, or to instruct them in the truths of our holy religion. Too much time has already been lost in beginning this good work. The natives are feeling the ill effects of a close contact with European settlers, and any additional delay is deeply to be deplored, as it must inevitably tend to procure a further deterioration of their character, and place a greater hindrance in the way of the progress of the truth amongst them. It may be added, that a Romish bishop has already landed in the colony, accompanied by a body of priests, with a view to the conversion of the natives. But though the See of Natal has been founded, and the consent of the crown obtained for its immediate erection, the sum of £5,000 is still required to complete the fund necessary for its endowment, so as to secure the Bishop the moderate income (as recommended by the colonial bishops' council) of £800 a-year. It has been thought that an immediate endeavor should be made to raise as large a proportion of this amount as possible in the Diocese of Norwich, both as a tribute of respect to Dr. COLENSO, as a clergyman of the Diocese, well known to many by his connection with Christian missions, and as a token of sympathy on behalf of the Zulu people, in whose history there are many points of special interest. For carrying out the Zulu missions effectively, a considerable sum requires to be raised. But it has been deemed advisable that the Bishop shall proceed to the colony immediately after his consecration, and spend some months in visiting different parts of the Diocese, communicating with the native tribes, and forming plans, from correct personal knowledge, for their instruction and improvement. And it is believed that the friends of of these missions will best promote the cause which they have at heart by helping at once to complete the necessary endowment, thus enabling the Bishop to go out as soon as possible, and return after some months' absence, to raise the necessary funds, and engage men for the work.

CONTENTIONS seem likely to spring up from time to time in regard to the teaching of the Catechism in the National Schools. Early in August, the trustees of the March Consolidated Charities had a meeting to inquire into various complaints, one of which was, that a boy who had been taken away from school because of his being required to learn the Catechism, had applied for re-admission, and been refused. The master of the school was sustained by the trustees, who at the same time cleared him of divers other charges that calumny had spawned. The purpose of the Dissenters, here as elsewhere, evidently is to make trouble, unless allowed to have everything their own way; and of course they try to do this just in proportion as the law is against them. The National Society is bound by its very Charter to educate its scholars in the principles of the Church. This is the very ground of its support. For this express purpose it collects funds, has its Queen's letters, and its clerical subcribers. Yet it is said that there is a school attached to St. James' church, Taunton, where the Church Catechism is utterly disregarded, and the "Assembly's Catechism" used instead.

THE BURIAL QUESTION is another source of occasional irritation. The following is given as an instance that lately occurred: A Dissenter at Riegate lost a little girl, and claimed the right of burial in the churchyard, but objected to what he called the mummeries of the Church Burial Service. The vicar, desirous of peace, consented to the interment, stipulating only, that since the Church Service was objected to, none other should be had in its place. The terms were accepted: service was performed at the Congregational chapel, and the body carried to the churchyard. How the father kept faith with the Vicar is told by the *Nonconformist*. "On arriving at the steps leading to the churchyard, the sorrowing father stood forth, and explained to the persons assembled why it was that he was about to commit his beloved little one to its fellow-dust in solemn silence. The scene was most touching; and the address of the bereaved parent evidently made a deep impression. Of course, that "impression" was, that the father was a victim of ecclesiastical tyranny.

THE PARISH CHURCH at Newmarket is said to be one of the most inconvenient and insufficient structures in the county. After many efforts made in vain by the Rector, the attention of the parishioners was at last awakened to the subject, and £1,700 raised by private subscription, which was more than enough for enlarging and restoring the building. A meeting being held, one Mr. BOTTOM, who probably needed no PUCK to endow him with an ass's head, (perhaps he is the descendant from the distinguished weaver who was sometime so endowed,) moved that the church wanted neither enlargement nor repairs. This motion being lost, he then put and carried a motion, that the money should not be accepted unless the churchwardens would enter a bond that no church-rate should be demanded on account of the repairs. The paper from which this item is taken adds:—"Of course this preposterous decision will be speedily reversed; but, in the mean time, it stands as a monument of what may be done by a little stupidity and malevolence."

THE BISHOP OF DURHAM, Dr. MALTBY, has to labor of late under a slight suspicion of avarice. However he pays his gamekeeper a salary of £300 a-year, and has been wont to dole out small handfuls from time to time in aid of Dissent. His Rt. Rev. Lordship lately delivered a charge to his clergy, the main purpose of which was, to furbish up his tarnished character, and render it as bright as the metal he loves so well. He admits, it is said, his enormous receipts over his stipulated revenues, but claims the merit of having expended it in pious and charitable uses. There have been laid before Parliament accounts of the revenues of his See for the 14 years from 1837 to 1851. From these it appears that during that time his nett receipts have been £342,142, and his payments to the Ecclesiastical Commissioners £159,931; leaving a balance of £182,211. This, divided by 14, gives the Bishop an average annual income of £13,013.

A NEW SEMI-MONTHLY PAPER, called *The Clerical Journal* has recently been started in London. Its avowed purpose is to go for the Church, the whole Church, and nothing but the Church; or, to speak more definitely, to stand with the Church against all her enemies, of whatsoever name, but with no school or party of her members against another. It reports itself as being already established on a firm basis, and it certainly promises thus far to be a first-rate organ of Church news. Thus much *about* the paper; now for a taste of its quality. After mentioning the conversion and confirmation, which we noticed some weeks ago, of Mr. SWINDELL, who had for many years been a Baptist minister, it adds the following—

> When the present Primate was Bishop of Chester, there were several instances of a similar kind which occurred in his Diocese; and in one case the whole congregation passed over to the Church, as well as their minister. The chapel was consecrated, the minister ordained, and a flourishing congregation added to the Church in one day. This chapel is now St. John's, Blackburn. Another interesting case was that of the Rev. JOSEPH KETLEY. He was the teacher of an Unitarian congregation at Ipswich, and was requested by certain of his hearers to give them a course of lectures on "*the absurdities of the Prayer-book;*" he willingly promised compliance; but with that integrity which always distinguished him, he determined first to examine with critical care the book which he was to expose; the result was, that he became convinced of the truth of those doctrines which he had hitherto denied. Instead of the promised course of lectures, he announced his secession to the Church; he proceeded at once to Cambridge, graduated, was ordained, and has continued a faithful and able minister of the Church to this day. We mention these circumstances as having a bearing on the case before us, and as showing when a certain silence should be required and when it may be dispensed with.

HERE IS ANOTHER item from the same paper, which we give without note or comment, presuming our readers can come at its meaning, unhelped:

> Our attention has lately been called to some American proceedings which have excited some good-humored comment in this country. Some worthy people, desiring to help their not over-well paid clergy, took an opportunity, at the close of the year, to go about to the tradesmen of the place, and to pay all the outstanding bills of the aforesaid reverend gentlemen, causing them to be sent home receipted. This peculiarly Transatlantic mode of benevolence so hit the national taste, that the example spread, and, before long, several of the more popular clergy in the great cities of the Union found themselves suddenly released from debt at the end of the year. It seems never to have occurred to these indelicately liberal people, that, besides establishing a precedent for scrutinizing private accounts, they were actually offering a premium for long credits on the part of their clerical friends.

THE CHAPEL SCHOOL at Wood-End, in the parish of Ardeley, was opened by license from the Bishop of ROCHESTER, on Tuesday, Aug. 16. Wood-End is a hamlet, two miles distant from the parish church, and having a population of 300. The building is designed for the double purpose of a chapel and a school, being furnished for 200 worshippers, and intended as a nursery for the National school attached to the parish. It is said that 40 little children's names are already enrolled for a day-school. The opening services were conducted by the Rev. Mr. MALET, vicar of the parish, Archdeacon GRANT, of St. Alban's, preaching the sermon. After service, more than 100, rich and poor together, sat down to a feast in a spacious tent reared for the purpose. This was followed by another service in the evening; the offerings at the two services being upwards of £102. A correspondent of the *Guardian* winds up his account of the proceedings with the following, too good to be lost:

> We cannot close this notice without alluding to the village choir of Watton, who came seven miles for the occasion. In about seventy lessons these twenty young men, women, and boys, from the humble working classes, have, under the tuition of Mr. MARTIN, teacher of singing at Battersea college, attained a knowledge and love of music, and correctness in execution, without any accompaniment, which is surprising, and bears witness to the excellency of his system; it is not merely mechanical, for they enter into it with the spirit and the understanding, proving what can be done with our villagers in this most desirable attainment, if only properly taught. The singing on this occasion was equal, if not superior, to any cathedral choir. And it should be mentioned, that much of the success is owing to the liberality of the Hon. and Rev. J. L. BARRINGTON, who has encouraged the attempt in every possible way, and provided for the costs during the whole time the class has been established. Not only were the chants, anthems, and hymns, sung in perfect tune and time, but the manner in which they sung "God save the Queen," and "Rule Britannia," in the tent, was calculated to rouse the loyalty and patriotism of all who heard, even to the unlettered laborer of the fields. We should hope that the Dean and Chapter of St. Paul's Cathedral, who, we are informed, are the patrons of the living of Ardeley, and who, as lords of the manor, have granted the site from a piece of waste land, will see to the support of a minister and schoolmistress of this hamlet, as we are informed the Vicar has for more than two years, without intermission, performed divine service—in cottages, in the open air, and in the unfinished building—at Wood-End on Sunday evenings, after the *two services* of the parish church; his net income being only about £200 per annum. If we want our multitudes of poor to be instructed—nay, to be saved, and to be good subjects as well as good Christians, we must look to those who gain wealth from their labors to provide "spiritual pastors and teachers" commensurate with their numbers and co-extensive with their habitations! and ecclesiastical proprietors should lead the way in this indispensable work. One of the canons of St. Paul's, Archdeacon HALE, in a recent charge, has advocated most ably the institution of deacons and "subdeacons" for teaching the poor, as a now necessary ingredient of our holy Catholic and Apostolic Church of England and Ireland; and here, in a very poor parish connected with that cathedral body from the time of ATHELSTAN, is an excellent opportunity of putting in practice his excellent proposition.

THE WINDOW, intended to be set up as a memorial of WORDSWORTH in the church at Cockermouth, his birthplace, is said to be finished, and in a manner worthy of the Poet. As the requisite sum for meeting the cost of the work is not yet obtained, the lovers of that great man still have an opportunity of testifying their respect for his memory. The following is a description of the work:

> The window is composed of five lights, each light containing two canopies and three circles. Beneath the canopies of the centre light are figures of the Saviour and St. John. Under the canopies on the one side are figures of the four great prophets, and on the other side figures of the four Evangelists. In the circles of the centre light appear figures of St. Joseph, St. Mary, and David, and in those of the four side-lights figures of the lesser prophets. The head of the window is composed of geometrical tracery, and the openness of the supermullioning are filled in with figures of Adam, Eve, Seth, Noah, and two groups of saints.

STRANGE DOINGS are reported of late from the parish of Devizes, in connection with the Rev. Mr. MORTON, who, as our readers may remember, was some months ago served with an inhibition from the Bishop of SALISBURY, forbidding him to officiate in his Diocese. Mr. MORTON, denying the lawfulness of the inhibition, continued to preach, and the Bishop instituted a suit in the Arches Court. Meanwhile the rector of the parish resigned his charge; whereupon the Bishop authorized the churchwardens to provide for the services till the arrival of a successor, and instructed them not to let Mr. MORTON preach. Mr. MORTON declared his intention to preach, whatever might be the consequences; and some of the churchwardens declared they would enforce their instructions. There being two churches in the parish, St. John's and St. Mary's, the churchwardens of the former finally suffered Mr. MORTON to officiate; those of the latter, not finding a minister, locked the church-doors, and affixed a notice that there would be no service. This was on Sunday, Aug. 14. In the afternoon, Mr. MORTON went to the church, and finding it locked, put up the following notice:

> I, the Rev. T. N. MORTON, curate of Devizes, hereby certify that I have duly attended at this church at three o'clock on Sunday, August 14, 1853, for the purpose of performing divine service according to law, but have been prevented from officiating by being illegally denied entrance into the church by the churchwardens.

The Bishop, on being informed of the facts, addressed a letter to the churchwardens, approving their course in having prevented a clergyman from preaching, who had never been licensed to the curacy of Devizes, and who, moreover, was under a positive inhibition against preaching in his Diocese. At the same time, he regretted the necessity of closing the church, and hoped such arrangements would be forthwith made, as to prevent the necessity recurring. Mr. MORTON evidently means to be distinguished.

THE FOUNDATION-STONE of a new church at Stratford-upon-Avon, to be dedicated to St. James the Great, was laid, on Wednesday the 17th, by the Rev. H. HARDING, vicar of the parish. Religious services were held in the parish church, Archdeacon SANDFORD preaching the sermon. From thence a procession, including the mayor and corporation, the clergy of the town and neighborhood, the children of the National School and many others, was formed to the site of the new structure. The ceremony was followed by a public luncheon at the town-hall; and in the evening there was a second service and sermon. The collections amounted to upwards of £53. The services were choral, and it is said that the choir fully sustained the reputation of Stratford for ecclesiastical music. The new church is to cost about £2,300; the designs, which are said to "appear very successful," being by Mr. MURRAY of Coventry. The festivities of the occasion were brought to a close the next day, by a tea-party given to the children of the National Schools, to the number of 250. It is no little comfort to know that the Church is thriving so much on the spot where was kindled the greatest and most comprehensive soul ever lodged in a human body.

THE OLD CHURCH at Bagthorpe, having gone into utter decay, is in process of being entirely restored. The original church, the style of which is Early Decorated, is very ancient, it having been given to the Prior of Castle Acre, early in the twelfth century. But the Norman font, which, having been long covered with cement, now develops a beautiful cross of interlaced tracery, and the remains of an early cross, fractured mullions, and corbels, which were found built into the walls, infer the decayed structure to have been the work of a later period. It is said that the greatest consistency and the most correct taste are displayed in the restorations, which were set on foot by the Rev. S. R. CATTLEY, rector of the parish.

THE OLD CHURCH in the parish of West Quantoxhead, Somerset, is being taken down, to be replaced by a new and handsome structure, built at the cost of Sir P. P. ACLAND and Sir ALEXANDER HOOD. The same gentlemen have had a comfortable and commodious wooden structure put up, to serve till the church shall have been built.

THE FINE OLD CHURCH of St. Peter's at Tiverton, is being restored, the foundation-stone having been recently laid by Archdeacon STEVENS. Nearly all the shops in the town were closed, and the day was kept as a general holiday. Lord PALMERSTON was invited, but unavoidably prevented from attending. The church is expected to be one of the finest in the country. The cost of restoration, which will be great, is undertaken by the parishioners.

A new church at Pont Robert was lately consecrated by the Bishop of ST. ASAPH'S. The building is described as a simple Gothic structure, sixty feet in length, with lancets, and a couplet on the south side, and a three-light window, with circles in the head, at the east end. The window is to be filled with stained glass, given by the Earl of POWIS.

Australia.—Letters had been received from Sidney, dated May 31st, from which it appeared that the news of Bishop BROUGHTON'S death had reached the colony the preceding week. At the suggestion of Archdeacon COWPER, the churches in Sidney were hung with black, which was to continue six weeks. Many people had put on mourning, and sermons on the death of the Bishop were preached in most of the churches on Sunday, May 29th. A meeting, summoned by the Archdeacon, was held on the 30th. It was well attended, and a committee was appointed to consider the kind of memorial to be adopted. Some parties incline to a Scholarship at the King's School, others to a Clergy Widow Fund; but the completion of the cathedral has several warm advocates. "The latter measure would be a practical benefit to the Church in Sydney, as the cathedral would supply a place of worship to the numerous immigrants, and others destitute of church room. There are at least 20,000 professed members of the Church of England in Sydney, and the present churches will not accommodate more than 4,000. "I quite glory," writes one correspondent, "that so great a bishop was interred at venerable Canterbury rather than here, even as I rejoice that he died among the warm and congenial hearts of England rather than among those who will now learn the value of what they have lost—yet not lost, because, blessed be GOD, his work remains. We look anxiously for a successor. He will have enough on his hands, whoever he be; though I contend that the battle (the hardest) of principles has been fought and won by our bishop. He has labored, and others are to enter into his labors."

* * *

Sunday, Aug. 28th, 1853.

At a meeting of the Wardens and Vestrymen of St. Peter's church, Ashtabula, held at the house of the Rev. J. HALL this day, were present JOHN BOOTH and S. B. WELLS, Wardens, and R. W. GRISWOLD and E. C. STRONG, Vestrymen. The Rev. Rector of the Parish tendered the following letter of resignation:

St. Peter's, Ashtabula, Aug. 28th, 1853.

To the Wardens and Vestrymen of St. Peter's church, Ashtabula:

Brethren, Commending you and all our fellow-members of CHRIST'S flock in this parish to the grace of GOD, I resign the charge which I have so long held as reputed Rector of the parish, and as pastor of the Church therein. Yours in paternal affection and Christian fellowship,

JOHN HALL.

On motion it was resolved that for the purpose of full determination on the important proposition submitted, this meeting adjourn until 9 o'clock A. M. tomorrow, to meet at the house of L. TYLER.

Attest,— GEO. WILLARD, Secretary.

ASHTABULA, Aug. 29th, 1853.

The Wardens and Vestrymen met again this morning agreeably to adjournment; present, J. BOOTH, Senior Warden; R. W. GRISWOLD, E. C. STRONG, and L. TYLER, Vestrymen.

The following resolutions were submitted and unanimously adopted:—

Resolved, That in view of the bad health of our much esteemed Pastor, occasioned as we believe by the discharge of the arduous and heavy responsibilities of his office for so long a time, and with hearty prayers to GOD that some relaxation may restore him to better health and a continuance for many more years of usefulness to the Church, we reluctantly yield to his request and accept of his resignation.

Resolved, That in thus reluctantly consenting to a severance of the ties which have so long united us as pastor and people, we cannot refrain from expressing our estimation and, as we believe, that of the congregation, of the character and services of our late Rector. Except a brief intermission, he has labored among and for us for about thirty-one years, and under circumstances at times so disheartening and discouraging as to have driven most other men to seek for quiet and a more promising field elsewhere. During this long period of trial, nothing but sickness has caused a day's suspension of his constant exertions, with a zeal, energy, and perseverance after the model of the best men of the best ages of the Church. He has, disregarding personal interest and comfort, spent the best of his days in trying to sustain the faith and institutions of our holy religion among us. We bear our humble testimony that, so far as we can know, this congregation are mainly indebted for such portion of spiritual health and prosperity as may have been imparted to his exertions under GOD; to his example of self-denial, unyielding integrity, and faith in GOD; to the undivided exertions of his excellent talents and sound instructions in that system of unchangeable truth that was committed to the keeping of the Church.

Resolved, That it is inexpedient for the present to make effort to secure the services of another pastor. And that our late Rector be requested to perform for the congregation such service as his health and circumstances may permit, and the Wardens are hereby requested to confer with him on the least exceptionable mode of using the Liturgy of the Church in the absence of an authorized Ministry, and especially advise with him as to what portion of such Liturgy may be lawfully used by a congregation of laymen, meeting together for united prayer and praise.

And be it further Resolved, That notwithstanding this severance of canonical connection between us, any and all obligations hitherto existing from the congregation to their pastor, will continue in full force to the end of his life; there being due to him, not only their prayers for his health and happiness, but the discharge of all other duties which in sickness or health children owe to their parents.

Resolved, That a copy of the foregoing proceedings be handed to our late Rector, also one forwarded to the Editor of *The Churchman* for publication.

Attest,— GEO. WILLARD, Secretary.

MARRIED,

On the 1st September, in Trinity church, Niles, Michigan, by the Rev. H. ADAMS, Mr. WM. H. PENROSE to Miss HARRIET E. ADAMS, daughter of the officiating clergyman.

NOTICES.

General Theological Seminary.—The Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in the S. S. room of St. John's chapel in the city of New York, on Tuesday, the fourth day of October, A. D. 1853, at six o'clock P. M.

Se17-2t ED. Y. HIGBEE, *Sec. pro. tem.*

New York Bible and Common Prayer Book and Protestant Episcopal Tract Societies.—The fiscal year of these Societies is now drawing rapidly to a close, when it will become necessary to make up the reports to show the receipts and distributions, the names of churches, life members and subscribers who have kindly contributed their aid to enable the Institutions to supply gratuitously all in need.

The Treasurer and Agent, desirous of the pleasure of recording the names of the charitable and liberally disposed christians, takes the occasion to remind them of the timely opportunity of replenishing the treasuries of the Societies, in order that the future operations may increase and multiply, and the managers may be always able to say,

"Ask and ye shall receive."

Quarterly Sermon.—The Rev. Dr. TYNG, rector of St. George's church, will preach the Quarterly Sermon in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Sept. 18. Service to commence at 7¼ o'clock. A collection will be made in behalf of this church.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Sept. 22, Thursday, Consecration of St. Mary's, North Castle.
25, 18th Sunday after Trinity, Ordination in Trinity, New York.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the City of New York, on Wednesday, the 28th day of September, at 10 o'clock in the morning. BENJ. I. HAIGHT, Secretary.

New York, Aug. 15, 1853.

Free Church of the Good Shepherd, Rev. R. HOYT, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.

Divine service at Fort Lee at 7½ P. M. sept.3-1m

General Protestant Episcopal Sunday School Union.—An adjourned Meeting of the Board of Managers, pursuant to a resolution at the last Annual meeting, will be held on Wednesday, Oct. 5th, 1853, at 5 o'clock P. M., in the Sunday School Room of St. John's chapel, New York. A full attendance is earnestly requested, as important changes in the Constitution are then to be considered. By order,

J. A. SPENCER, Secretary.

Commencement at Burlington College.—The Fourth Commencement at Burlington College will be held on Thursday, 29th September (St. Michael and All Angels) in the College Buildings, at ten o'clock A.M. The President will deliver the Baccalaureate Address to the graduating class.

The master's oration will be pronounced by George Hobart Doane, M. D. The friends of the college are invited to attend.

The next term will open on Tuesday November 1st (All Saints). Early application should be made to the undersigned. GEO. W. DOANE,

Burlington College, Aug. 29, 1853. sp3-4t President.

The Annual Meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's Chapel, New York city, on Tuesday the 27th September, at 5 o'clock P.M. Members are reminded that their annual contributions become due at the annual meeting, and that the Treasurer will be then in attendance to receive them. J. W. DILLER, Secretary.

Brooklyn, 20th August, 1853. 5t

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. aug20-tf

General Convention.—The General Convention of the Protestant Episcopal Church in the United States of America, will assemble in Trinity church, in the city of New York, on Wednesday, the 5th day of October, 1853, at half-past ten o'clock A. M., for attendance upon Divine Service. At the conclusion of public worship the two Houses of General Convention will proceed to organize in the same church. Arrangements have been made for the subsequent sittings of this General Convention to be held in St. John's chapel. M. A. DEWOLF HOWE,

tf Secretary of the House of Clerical and Lay Deputies.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9½ A. M. tf

ACKNOWLEDGMENTS.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last: St. Luke's ch., Brooklyn, Rev. J. W. Diller, $4 86; Ascension, Greenpoint, Rev. E. C. Babcock $5; St. Mary's, Castleton, Rev. S. P. Parker $30; St. Paul's, Red Hook, Rev. H. DeKoven $25; All Saints, Milton, Rev. Saml. Hawksley $5; Emmanuel, Little Falls, Rev. J. F. Wardwell $8; Zion, Little Neck, Rev. H. M. Beard $10 23; St. John's, Clifton, Rev. R. M. Abercrombie $9 65; St. Andrews, N. Y., Rev. Geo. B. Draper $5: total amount $102 74.

C. N. S. ROWLAND, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

St. Paul's ch., Kinderhook, Rev. F. T. Tiffany $5 88; Christ, Hudson, Rev. C. Wm. Watson $14 30; St. Paul's, Red Hook, Rev. H. DeKoven $27; St. Andrews, N.Y., Rev. Geo. B. Draper $3; Christ, Walton, Rev. John C. Brown $3: total $53 18.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Female Auxilary Bible and Prayer Book Society, Morris, Otsego co., by Rev. Wm. H. Hill $10; John R. Lewis, an. sub. $5; St. Stephens, Rev. J. H. Price, D.D., $35; St. Michaels, Brooklyn, for sale of prayer books $2. Total $52.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Sept. 14, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. Isaac D. Vermilye, by his brother, to constitute him a life member $10; St. Pauls, Kinderhook, Rev. F. T. Tiffany, $7 70; St. Stephens, Rev. J. H. Price, D.D. $15. Total $32 70.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Sept. 14, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16-1y No. 21 Park Place, and 18 Murray street.

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Aug13-1y

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

THE PASTORAL FUNCTION IN THE CHRISTIAN CHURCH.—The Wesleyan "Meditation Committee" will give ONE HUNDRED GUINEAS for the best Essay on the Pastoral Function in the Christian Church. The competition is open to writers of all Evangelical Communions. The Adjudicators are, the Rev. J. ANGELL JAMES of Birmingham, the Rev. D. WALTON, Sowerby Bridge, and ISAAC TAYLOR Esq. of Stanford Rivers.
The Prospectus may be had on application to EDMUND HEELEY, Birmingham, or ALFRED HEELEY HILDICK, 120 Columbia street, Brooklyn.
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A YOUNG LADY, who is competent to teach French, Music, and the ordinary English branches, and who has had several years' experience, wishes to procure a situation either in a family or school. She would prefer being in the vicinity of New York city or Philadelphia, but would not object to go South. Address Box No. 13, Albany P. O.
Sept. 17, 1853. 3t$

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.
Mr. WOART will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.
Mr. WOART'S sister, Miss MARY I. WOART of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.
It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.
The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.
Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr WOART'S residence is finely situated and possesses every desirable advantage for such a family.
The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
GREAT BARRINGTON, August, 1853.
REFERENCES: Right Rev. Dr. EASTBURN and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. WAINWRIGHT, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3-tf
* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

S. H. TURNER, D.D.—JUST PUBLISHED—The Epistle to the Romans, in Greek and English, with an Analysis and Exegetical Commentary, by SAMUEL H. TURNER, D.D., Professor of Biblical Literature and Interpretation of Scripture in the Theological Seminary of the Protestant Episcopal Church, and of the Hebrew Language and Literature in Columbia College, New York. 1 vol. 8vo. $1,50.
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Murray Hoffman's (author of a Treatise on the Law of the Protestant Episcopal Church in the United States) Notes upon the Penal Law of the Protestant Episcopal Church, with a Draft of a General Canon. 63c.
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A new catalogue of theological works, for sale by STANFORD & SWORDS, embracing a collection of rare and valuable authors, is now ready for distribution—copies will be mailed to any part of the country.

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REFERENCES: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
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Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
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EDUCATION BY AN OXFORD GRADUATE.—CHARLES D. MORRIS, M. A., late Fellow of Oriel College, Oxford, proposes to open, about Sept. 12, in the neighborhood of Union Square, a select Day School for the preparation of Boys for College. His course of instruction will include with the Classics the French and German languages, and the usual branches of an English education.
Mr. Morris' testimonials from Oxford are of the highest character, and reference in this city is kindly permitted to the Right Rev. Bishop Wainwright, D.D., D.C.L.; the Rev. Dr. Hawks; James G. King, Esq.; Charles King, President of Columbia College; N. Moore, late President of Columbia College; Robert B. Minturn, Esq.; R. C. Goodhue, Esq.; &c., &c.
Mr. Morris intends to limit his number strictly to fifteen.
Any communication addressed to Mr. Morris at the Clarenden Hotel, will be attended to. sept10-2t$

A WIDOW LADY residing a short distance from New York, wishes a middle-aged Lady as a Companion, who is well-educated and a Communicant of the Protestant Episcopal Church. Please address a Note to Box 77, Post Office, with name, address, and references. sept10-3t$

TEACHER WANTED for a Select School of Boys. A Churchman capable of teaching Latin and Greek, as well as the usual English branches, may hear of a position in every respect desirable, by addressing (post-paid) or by calling upon the Rev. CHARLES A. MAISON, at Stapleton, Staten Island. sept10-3t

WANTED, a good Soprano who reads music readily to sing in an Episcopal church in this city. Apply at 156 Charles-street, between the hours of 3 and 6 P. M. sept10-tf

THE CHURCH ALMANAC FOR 1854 will be published in the month of *October*, so soon after the assembling of the General Convention as the statistics of the several Dioceses can be accurately completed. Church documents &c. should be sent to the Editor, 20 John street. Orders received by THOMAS C. BUTLER,
aug20-eowtf Depository P. E. Tract Society, 20 John street.

THE COLLEGIATE SCHOOL, No. 71 West 14th street, will be re-opened on Monday the 12th of September. Circulars can be obtained at the Bookstore of Robt. Carter & Bros., 285 Broadway.
Sept. 3-4t FORREST & WELLING, Principals.

CHURCH SCHOOL, 48 Seventh Avenue, corner 14th street. The teachers and pupils of this institution resume their duties Monday, Sept 5th. WM. STOUGHTON, and the Rev. G. N. SLEIGHT,
Sept. 3d-3t Principals.

A YOUNG LADY experienced in teaching wishes a situation as resident or visiting Governess, or assistant in a school, to instruct in English, French, Music, and Fancy work. New York or its immediate vicinity preferred. Address box 1603 Post Office, N. Y. Aug27-tf $

EDUCATION.—PARISH SCHOOL OF THE CHURCH OF THE HOLY INNOCENTS.—Situation, on Broadway near Sixth avenue, between 35th and 36th streets, very easy of access by cars and stages.
The Parish School for Girls will be opened on Monday, Sept. 5th.
It will be under the daily direction of the Pastor, who will take entire charge of the religious instruction of the scholars.
He makes himself also personally responsible for their intellectual training, having secured for that purpose the assistance of a lady thoroughly qualified by education, and several years' successful experience. Daily instruction in Vocal Music will be given without additional charge.
It is not desired that the receipts of the school should exceed its necessary expenses, which will be small, and the terms of admission will therefore be placed very low.
Circulars containing further particulars will be found at Stanford & Swords, 137 Broadway, or application may be made to the subscriber.
JOHN J. ELMENDORF, Pastor,
aug27-4t Church of the Holy Innocents, 109 West 36th street.

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
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LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
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ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30-3m.

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9-tf

POETRY.

BEHOLD! I COME QUICKLY!

If, in the midnight deep,
The sun should in a moment spring from sleep,
And, rushing up on high,
Stand on the highest watch-tower of the sky,
The world would faint with dread,
Yet still unconscious rest would hold the dead.

But oh what floods of light
Shall blaze at once on the astonish'd sight,
When He shall come, whose call
Shall burst the slumbers of this earthly ball,
And all the graves aghast
Give up their tenants to the angel's blast!

Surely He comes ere long,
His warning clouds are gathering dark and strong;—
Oh, ere that sudden blaze
Harrows a guilty world with wild amaze,
Rise we to watch and prayer,
That in His Day our souls the Judge may spare!

—*Scottish Ecclesiastical Journal.*

SELECTIONS.

ANCIENT CHURCH COLLECTS.

No passage in Mr. Macaulay's *History of England* will live longer in a Churchman's memory than that in which, adverting to the "cruel provocation" given by the Puritans in their day of supreme power, he says that they made it "a crime in a child to read, by the bedside of a sick parent, one of those beautiful Collects *which have soothed the grief of forty generations of Christians.*"

It is true that there is some exaggeration in this latter clause, if it be taken as applying generally to the Collects of the Prayer Book. The word "Collect," indeed, is not very strictly used in our Ritual; the Prayer for all Conditions of Men, is also called a Collect, although it is constructed upon a different model from that of Collects, properly so called, and entirely lacks the brevity and condensation which distinguish them: while the admirable prayer, "O God, whose nature and property," which eminently exhibits these qualities of a Collect—as indeed it may well do, being derived from the Gregorian Sacramentary,—is not so entitled by the rubric. But we may, for the present, take the word Collect to express a short and forcibly-worded prayer for blessings generally needful, whether it be used on certain anniversaries, or in the ordinary worship of the Church's year. And we find that of the twenty-one Saints'-day Collects, the majority date from the Reformation, as do the Collects for the First and Second Sundays in Advent, Christmas day, Circumcision (mostly), Quinquagesima, Ash Wednesday, First Sunday in Lent, Third Collect for Good Friday, First and Second Sunday after Easter, together with those which respectively begin, "Grant . . . that the word which we have heard," "Almighty God, the fountain of all wisdom," "Almighty God, who hast promised to hear:" besides the Collects for Communion of the Sick, Burial, and Ordination, and others for occasional use. To the revisers of 1661 we are indebted for the magnificent Collects for the Third Sunday in Advent, the Sixth after Epiphany, and Easter-Even; with the best features of several others, including those for St. Stephen's day, and the Innocents. And this leads us (before passing to our present subject) to allude to that process of development whereby, as was observed in our first article on Hymnals, the Church, in various revisions, modified or expanded the ancient materials which she retained—here altering a clause, and there a word—here inserting a new element into the prayer, and there content to improve its form by enriching the music of a cadence, abating the sharpness of an antithesis, or deepening the pathos of a supplication. By way of illustration we may take such cases as these.

"That we may be defended *by Thy power*," in Sexagesima Collect, is altered from the old form, "defended by the protection of the Teacher of the Gentiles." And the words, "In running the race that is set before us," "Of Thy tender love towards mankind," "By Thy special grace," "more ready to hear than we to pray," &c., have been added to the respective originals. In the very ancient Collect for Ninth Sunday after Trinity, the third clause literally rendered would be, "That we who without Thee cannot exist:" in that for Fourth Sunday after Easter, the first clause, before the last revision, was, "which dost make the minds of *faithful* men to be of one will:" and the old Collect of St. Gregory for First Sunday after Epiphany concluded thus (we translate the Latin strictly),—"That they may both see what must be done, and have strength to fulfil what they shall see." Instead of rendering "pietas" in the sense of Divine goodness, it has been translated by "religion" and "godliness" in the Collects for Fifth Sunday after Epiphany, and Twenty-second after Trinity. Such words as *holy, mighty, good, great, manifold, merciful, eternal, perfect*, have been also freely added.

However, after all due qualifications,—after all justice done to the modern compilers of our Ritual,—it remains a fact that the majority of our Collects are, *in substance at least*, of august and venerable antiquity. Of this kind are Fort-seven Collects for Sundays and Chief Holydays, and also for those of St. Paul, the Purification and Annunciation, St. Bartholomew, and St. Michael—with others, in daily or frequent use, including the Collect for Purity. And very nearly all of these ancient Collects may be traced to times preceding the birth of Anglo-Saxon Christianity. Some are of the fifth century, others of the sixth: *i. e.*, some occur in the Sacramentary of Gelasius, who sat in the Roman see from A. D. 492 to A. D. 496—and of these there are six, those, namely, for 3d Sunday after Easter, and 9th, 10th, 12th, 13th, and 14th after Trinity, which have been traced to the year 483—while others were composed, or at least published, under the Pontificate of St. Gregory the Great, the introduction of whose Sacramentary into England has secured to us this inheritance of ancient prayers.

Many of these Collects may be called both Gelasian and Gregorian, being found in each of the two Sacramentaries. According to Cave (*Hist. Liter.*, i. 375) and Palmer, what Gelasius did was to collect and digest the prayers used at Rome in his own day, and to add many of his own composition. The Gelasian Collects in the Prayer Book include several of those most deeply engraven on Churchmen's hearts; such as the Collects for Palm Sunday, and for the 1st, 2d, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 18th, 19th, 20th, and 21st Sundays after Trinity; part of that for Easter Day; the Second Collect for Matins; the Second and Third for Even-song (the Collect for grace being properly Gregorian), and the Collect, as we may call it, for Clergy and People.

Fourteen hundred years, then, have nearly passed away since these Gelasian prayers were first offered—since Western Christians began to call on God, "*whom to know is to live, whom to serve is to reign*, from whom are holy desires, *right* counsels, just works"—although only in special supplications during times of war or civil calamity, not as we now do, in *all* times of wealth and tribulation. A special interest must surely attach to that old Gelasian Service-book, first printed at Rome in 1680, by Thomasius in his *Codices Sacramentorum*. And we proceed to give a few extracts from it, with which all Churchmen might be glad to become familiar—and which our Liturgical revisers might have retained, along with those which the Prayer Book includes, had they not thought that it would be large enough without them. We do not mean to represent this Sacramentary as devoid of objectionable passages. Such passages might be quoted if that were our purpose. An undue prominence is given to the idea, that the saints above pray for the Church militant; we even meet with the idea of saintly patronage and guardianship; and besides such rapturous aspirations for a departed soul as that it may put on heavenly apparel, may rejoice among the joyful, and be wise among the wise,—*et inter Paradisi rutilos lapides gaudium possideat; et inter lavantes stolas in fonte luminis vestem lavet, et inter videntes* Deum *facie ad faciem videat*, and delights itself in *splendoribus sanctorum, in sede majestatis*—Gelasius adopts language implying that the faithful dead have need of pardon, though it still falls short of the dismal dream of purgatory. But these things should not make us insensible to what is excellent in this Service-book, any more than the faults of its author's character, his obstinacy and imperiousness, would be allowed by fair minds to cancel his love of orthodoxy, his successful fight against heathenish festivities, his recognition of the civil sovereignty which the priesthood must not infringe, his horror at the *sacrilegious* Manichœans who *divided* the Eucharist by abstaining from the chalice, or his assertion that the Sacraments of the Body and Blood of Christ, notwithstanding their consecration and transcendent dignity, retained the nature of Bread and Wine.

The Gelasian Collects for Advent and Christmas-tide claim our first attention. We give some specimens of them:

We beseech Thee, O Lord, favorably to hear the prayers of Thy people: that as they rejoice over the coming of Thy only-begotten Son in the flesh, so when He shall come a second time in His Majesty, they may receive the reward of everlasting life.

We beseech Thee, O Lord, cleanse our consciences by Thy Visitation: that Thy Son, our Lord Jesus Christ, at His coming, may find in us a dwelling prepared for Himself.

Grant, we beseech Thee, Almighty God, this grace unto Thy people, to await with all vigilance the coming of Thy only-begotten Son: that as He, the Author of our salvation, hath taught us, we may prepare our souls as blazing lamps to meet Him.

We beseech Thee, O Lord our God, make us watchful and anxious in waiting for the coming of Thy Son Christ our Lord; that when He cometh and knocketh, He may find us not asleep in sins, but awake and exulting in His praises.

O God, who makest us glad with the yearly expectation of our redemption: grant that, as we joyfully receive Thine only-begotten Son as our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge.

[This Collect, somewhat altered, was provided by the First Reformed Liturgy for the earlier Communion on Christmas Day.]

Grant, O merciful God, that as Thy family has been saved by the Nativity of Thy Son our Lord Jesus Christ, so it may confide in His perpetual Redemption.

O God, who didst wondrously form, and more wondrously renew, the dignity of man's substance; grant us, we beseech Thee, to become partakers of the Divine substance of Him who was pleased to become a sharer in our humanity. (2 Peter i 4.)

The following is for the *Theophany*:—by this grand word, so expressive of the Christian Faith, was the Epiphany in old times designated:—

Almighty and everlasting God, who by the testimony of a glorious Star didst declare Thy Word to be Incarnate; at sight whereof the wise men, offering their gifts, adored Thy Majesty: Grant that the Star of Thy Righteousness may alway be seen in our minds, and our treasure be in confessing Thee.

The following is for Quinquagesima:—

Out of the multitude of Thy mercy, O Lord, protect Thy people which confesseth Thee; and make them readier, by the subjection of their bodies, to receive Thy gifts with the affection of a pious mind, &c.

For Lent—we give two out of many:—

O God, who by Thy glorious bounty dost make us, while still placed on earth, to partake in the things of Heaven: Govern us, we pray Thee, in this life wherein we live, that Thou mayest bring us to that light wherein Thou art, &c.

We beseech Thee, O Lord, restore Thy people both outwardly and inwardly; that as Thou willest them not to be entangled in bodily pleasures, Thou mayest make them vigorous with spiritual resolution; and so nourish them by things transitory, that Thou mayest enable them to cleave the more to things abiding, &c.

Among the Easter Collects are these—some of them referring to the Neophytes, who had been baptized on Easter Eve:—

Almighty God, *who through Thine* only-begotten Son *Jesus Christ hast overcome death . . . . in everlasting life*; grant that we who celebrate the solemnities of our Lord's Resurrection may, by the renewing of Thy Spirit, arise from the death of the soul, &c.

O God, who madest the Paschal Sacrifice for the salvation of the world, be favorable to our supplications: and may our Supreme High Priest, who intercedes for us, reconcile us by that wherein He is like unto us, and absolve us by that wherein He is equal unto Thee, even Jesus Christ, &c.

O God, the repairer and lover of innocence, direct the hearts of Thy servants to Thyself: that those whom Thou hast set free from the darkness of infidelity may never depart from the light of Thy Truth, &c.

O God, who by Christ's Resurrection dost restore us to eternal life: fulfil the ineffable mystery of Thy loving-kindness; that when our Saviour shall come in His Majesty, Thou mayest cause them whom Thou hast made regenerate in Baptism, to be clothed with a blessed immortality, &c.

O God, who hast renewed believers in Thee by the fountain of Baptism, preserve Thou those who are born again in Christ, that they may not by any attack of error lose the grace of Thy blessing, &c.

O God, who openest the entrance of the heavenly kingdom to those that are born again of water and the Holy Ghost; increase in Thy servants the grace which Thou hast given; that they who have been cleansed from all sins may not be deprived of any promises, &c.

O God, who hast made all the new-born in Christ *a royal and priestly nation*, grant us both the will and the power to do what Thou commandest; that Thy people who are called to life eternal may have the same faith in their hearts, and the same piety in their deeds, &c.

This is the Collect for the Ascension:—

O God, who to show forth the wonders of Thy Majesty, didst this day ascend to Heaven in the presence of Thine Apostles: Bestow on us Thy gracious help; that, according to Thy promise, Thou mayest ever live with us on earth, and we with Thee in Heaven.

And this for Whitsuntide:—

O God, who wast pleased to send on Thy disciples the Holy Ghost the Paraclete in the fervid fire of Thy love: Grant unto Thy people to be fervent in the unity of the faith; that abiding evermore in Thy (unity,) they may be found stedfast in faith, and powerful (*efficaces*) in deed.

Trinity Sunday is a festival of later date than the times of Gelasius; but he prescribes for the octave of Pentecost this Collect against what may be called a false intellectualism:—

O Lord, the Saviour and Guardian of them that fear Thee, turn away from Thy Church the false allurements of worldly wisdom: That by the teaching of Thy Spirit, we may ever take delight in the Prophetical pattern (*forma*) and the Apostolic instructions, rather than in the words of Philosophy; lest they who have the light of true teaching should be deceived by lying vanities.

The following are Penitential Collects; the first of them being probably the original form of the Gregorian, "O God, whose nature and property":—

Almighty and merciful God, who hast ensured forgiveness of sins to speedy confession: Assist those who are fallen, pity those who have confessed; that they who *are bound by the chain of sins may be absolved by Thy great goodness*, &c.

O God, who willest not the souls of sinners to perish, but their faults: Withhold the anger which we deserve, and pour out upon us the clemency which we entreat; that after our sorrow we may be enabled (*mereamur*) to obtain the joy of Thy mercy, &c.

O Lord God, who art wroth, that Thou mayest succor; and threatenest, that Thou mayest spare: Hold out Thine hand to those that are fallen.

If Thou, O Lord, shalt mark our iniquities, who shall stand? We therefore beg Thy clemency; that where there can be no reliance on our works (ubi nulla fiducia suppetit actionum), Thine abundant grace may shine forth both in pardoning the sins of the unworthy, and bestowing benefits on the undeserving.

The Sacramentary contains two forms of the great prayer of absolution pronounced over the sick, the substance of which is represented in our Visitation Office by the prayer, "O most merciful God." One of these forms—neither of which can be strictly called Collects—contains a passage which illustrates the Collect last cited:—

Because Thou dost not confine Thy forgiveness by any law of time, but openest the gate of Thy mercy to him that knocketh, and even at the very close of this life forsakest not them that repent—*quia nullius animæ in hoc corpore constitutæ difficilis apud Te aut tarda curatio est.*

We pass to some Gelasian Collects for the Love of God and Man:—

O God, who makest all things profitable to them that love Thee: Grant unto our hearts an affectionate love that cannot be shaken; that desires conceived by Thine inspiration may not be changed by any temptation, &c.

O God, the Giver of Peace and lover of Charity: Grant unto Thy servants a true agreement with Thy will; that we may be freed from all the temptations which assault us, &c.

Confirm, O Lord, we pray Thee, the hearts of the faithful, and strengthen them with the power of Thy grace: that they may both be devout in supplication to Thee, and sincere in affection for each other.

And although we have omitted to quote other prayers relating to the Holy Eucharist,—the subject being too extensive,—this exquisitely beautiful supplication for those who have communicated together, may here be added:—

Pour into our hearts, O Lord, the Spirit of Thy love; *that Thou* mayest *unite in the same piety those* whom Thou *hast satisfied with the same Heavenly Bread.*

The following are Collects to be used on behalf of *Christian friends*:—

O God, the Life of the faithful, the Saviour and Guardian of those that fear Thee; who after the departure of a year, *hast been pleased to bring Thy servant N. to his birthday*: increase in him the grace of the Protector of Life, and multiply his days with length of years; that having by Thy permission been carried through a happy life, he may attain the height of heavenly joys.

Stretch out, O Lord, over Thy servants Thy mercy, even the right hand of Heavenly help; that they may seek Thee with their whole heart, and obtain what they rightly ask for; . . . . . and ever take delight in Thy Religion, and earnestly persevere in the Catholic Faith, the confession of the Holy Trinity.

Here is a passage in reference to an *expected meeting* of friends:—

O God, who showest to us in Thy servants the signs of Thine own Presence: Send forth upon us the Spirit of love: that, *by the coming of our brethren and fellow-servants, Thy bountiful grace may be increased in ourselves.*

The following is an intercession for *absent feiends* upon a journey:—

O God of infinite mercy and boundless Majesty, *whom no distance of place nor intervals of time can separate from those who are under Thy care*: Be present with Thy servants, who everywhere confide in Thee; and through all the way that they have to pass be pleased to be their Guide and Companion.

Another Collect on the same subject appeals to Him, "*who in no country is absent from those who serve Him.*"

We shall conclude our citations with some few of the forms prescribed by Gelasius for morning, evening, and meal times:—

O God, who by the light of Thy Word scattereth the darkness of ignorance, increase in our hearts the power of faith which Thou hast given: that the fire which Thy grace hath made may not be quenched by any temptations, &c.

Almighty and eternal God, with whom nothing is dark, nothing obscure: Send out Thy light into our hearts; that we may perceive the law of Thy commandments, and, walking in Thy ways, may fall into no error.

We give Thee thanks, Holy Lord, Father Almighty, Everlasting God, who hast borne us through the length of the night, and been pleased to bring us to the morning hours: We pray Thee to give us grace to pass this day without sin, so that at evening we may give thanks to Thee. [The *original* form of our Third Morning Collect, which was recast by St. Gregory.]

We give Thee thanks, O Lord, who hast kept us through the day. We render thanks to Thee, who wilt keep us through the night. Bring us safe, we pray Thee, O Lord, to the morning hours; that Thou mayest receive our praise at all times.

Almighty and Everlasting God, in the evening and morning and noonday we humbly beseech Thy Majesty; That Thou wouldst drive away from our hearts the darkness of sin, and make us to come to the True Light, which is Christ.

Rendering the Service of Evening praise, we humbly implore, O Lord, Thy clemency; that by Thy protection we may overcome the craft of him who lays a snare for us at night: [The Latin of the Third Evening Collect, which, as we have said, is in this Sacramentary, prays against *snares*, not *perils and dangers*.]

Bless, O Lord, Thy gifts, which we are about to receive from Thy bounty. O God, who dost always invite us to spiritual enjoyments, give Thy blessing to Thy gifts; that we may be enabled (*mereamur*) to receive, after they have been sanctified, the things which we are going to *eat in Thy name*. May Thy gifts, O Lord, refresh us, and Thy grace console us.

We have been satisfied, O Lord, with Thy gifts and presents. Fill us with Thy mercy, Thou who art blessed, who with the Father, &c.

—*Scottish Ecclesiastical Journal.*

FOR THE YOUNG.

The Flogging of a Prince.—The London correspondent of a North German paper relates a story with regard to the way in which Prince Albert disciplines his children:

"The young Prince stood one day in his room in the palace at Windsor, at the window, whose panes reached to the floor. He had a lesson to learn by heart, but, instead, was amusing himself by looking out into the garden and playing with his fingers on the window. His governess, Miss Hillyard, an earnest and pious person, observed this, and kindly asked him to think of getting his lesson immediately. The young Prince said, 'I don't want to.' 'Then,' said Miss Hillyard, 'I must put you in the corner.' 'I won't learn,' answered the little fellow resolutely, 'and won't stand in the corner, for I am the Prince of Wales.' And as he said this he knocked out one of the window panes with his foot. At this Miss Hillyard rose from her seat and said, 'Sir, you must learn, or I must put you in the corner.' 'I won't,' said he, knocking out a second pane. The governess then rang, and told the servant who entered to say to Prince Albert that she requested the presence of his Royal Highness immediately on a pressing matter connected with his son. The father came at once, and heard the statement of the whole matter, after which he turned to his little son and said, pointing to an ottoman, 'sit down there, and wait till I return.' Then Prince Albert went to his room and brought a Bible. 'Listen, now,' he said to the Prince of Wales, 'to what the holy apostle Paul says to you and other children in your position.' Hereupon he read Gallatians iv, 1 and 2: 'Now I say that the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father.' 'It is true,' continued Prince Albert, 'that you are the Prince of Wales, and if you conduct yourself properly you may become a man of high station, and after the death of your mother may become King of England. But now you are a little boy, and must obey your tutors and governors. Besides, I must impress upon you another saying of the wise Solomon, in Proverbs xiii, 24: "He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes."' Hereupon the father took out a rod and gave the heir to the throne of the weightiest empire of Christendom a very palpable switching, and then stood him up in the corner, saying, 'You will stand here and study your lesson till Miss Hillyard gives you leave to come out. And never forget again that you are now under tutors and governors, and that hereafter you will be under a law given by God.' This, adds the correspondent, is an excellent Christian mode of education, which every citizen who has a child may well take to his heart as a model."

It may be proper to add that the youngster who is represented to have received that paternal admonition is but eleven years old.

BLIND ROBERT.

One day I met a little boy in the street, who was going along very slowly, feeling his way by the houses and fences; and I knew that he was blind. If he had had eyes to see with, he would have been running and jumping about, or driving a hoop, or tossing a ball, like the other boys in the street. I pitied him. It seemed so hard for the little fellow to go about in the dark all the time, never to see the sun or any of the pretty things in the world—never to see even the faces of his parents and brothers and sisters. So I stopped to talk with him. He told me that his name was Robert, that his father was sick at home, and that his mother had to take in washing and work very hard to get a living. All the other children had some kind of work to do, but as he could not see to work he was sent after clothes for his mother to wash! I asked him if he did not feel bad because he was blind. He looked very thoughtful and solemn for a moment, and then he smiled—smiled just as I think the angels smile in heaven—and said: "Sometimes I think it hard to have to creep about so. Sometimes I want to look at the bright sun that warms me, and at the sweet birds that sing for me, and at the flowers that feel so soft when I touch them. But God made me blind, and I know that it is best for me; and I am so glad that He did not make me deaf and dumb too. I am so glad that He gave me a good mother, and a Sunday school to go to, instead of making me one of the heathen children, that pray to snakes and idols."

"But, Robert, if you could see you could help your mother more." I said this without thinking, and was sorry as soon as I said it; for the little boy's smile went right away, and tears filled his blind eyes and ran down his pale cheeks.

"Yes," he said, "I often tell mother so; but she says that I help her a great deal now, and that she wouldn't spare me for the world; and father says I'm the best nurse he ever had, if I am blind."

"I am sure you are a good boy, Robert," I answered quickly.

"No sir," he said, "I am not good, but have got a very wicked heart; and I think a great many wicked thoughts; and if it wasn't for the Saviour I don't know what I would do!"

"And how does the Saviour help you?"

"O sir, I pray to Him, and then He comes into my heart and says, 'I forgive you, Robert; I love you, poor blind boy! I will take away your evil heart and give you a new one.' And then I feel so happy; and it seems to me as if I could almost hear the angels singing up in heaven!"

"Well, Robert, that is right; and do you ever expect to see the angels?"

"O yes sir! When I die my spirit will not be blind. It is only my clay house that has no windows. I can see with my mind now, and that, mother tells me, is the way they see in heaven. And I heard my father reading in the Bible the other day, where it tells about heaven, and it said there is 'no night there.' But here it is night to blind people all the time. O, sir, when I feel bad because I cannot see, I think of heaven, and it comforts me!"

I saw now that Robert began to be uneasy, and acted as if he wanted to go on. I said, "Don't you like to talk with me, Robert?"

"Yes sir, I do; and it is very kind of you to speak so to a poor blind boy; but mother will be waiting for the clothes."

This evidence of the little fellow's frankness and fidelity pleased me. I had become much interested, and made up my mind to find out more about him. So I took some money out of my pocket and gave it to him, telling him to take it to buy something for his sick father. Again the tears filled his blind eyes.

"O, sir," he said, "you are too good! I was just wishing I could buy something for poor sick papa; he has no appetite, and we have nothing in the house but potatoes. He tries to eat them, and never complains; but if I could only get a chicken for him it would make him better, I know it would! But I don't want you to give me the money; can't I work for you and earn it?"

I made him take the money, and then watched him, to see what he would do. He went as fast as he could for the clothes; then bought a chicken to make broth of; then a stale loaf of bread for toast; and felt his way home, trembling all over with delight. I followed him without his knowing it. He went to a little, old-looking house, that seemed to have but one room! I saw that he put the bread and chicken under the clothes, and went—as I thought by the sound—close to his father's bed before he showed them; then, dropping the clothes, he held up the loaf in one hand, and the fowl in the other, saying, "See, father, see what God has sent you!"

He then told about my meeting him and giving him the money, and added, "I am sure, father, that God put it into the kind man's heart; for God sees how much you wanted something to nourish you." I am afraid, children, that there were some tears in uncle Jesse's eyes as he turned away from the blind boy's home.

How beautiful to love God and to trust in him, as poor Robert did! Could you be so contented and happy if you were as poor as he was, and blind too? Think about it, dear children.—*Central Christian Herald.*

MISCELLANEOUS CLIPPINGS.

Reproof.—Reprove mildly and sweetly, in the calmest manner, in the gentlest terms; not in a haughty or imperious way, not hastily or fiercely, nor with sour looks, or in bitter language, for these ways do beget all the evil, and hinder the best effects of reproof; they do certainly inflame and disturb the person reproved; they breed wrath, disdain, and hatred against the reprover; but do not so well enlighten the man to see his error, or affect him with a kindly sense of his miscarriage, or dispose him to correct his fault. Such reproofs look rather like the wounds and persecutions of enmity than as remedies ministered by a friendly hand; they harden men so much, they scorn to mend on such occasion. If reproof doth not savor of humanity, it signifieth nothing; it must be like a bitter pill, wrapt in gold, and tempered with sugar, otherwise it will not go down, or work effectually.—*Barrow's Sermons.*

The Church at Stratford-upon-Avon.—A more delightful place could not have been found. It is Shakespeare in every leaf. It must have been chosen by himself, as he stood in the chancel, musing on the dead about him, and listening to the humming murmur and breezy rustle of the river and trees by which it stands. The most poetical imagination could not have imagined a burial-place more worthy, more English, more native for a poet than this—above all, for Shakespeare. As I stood over his grave, and read his pathetic entreaty and blessing on the reader who revered his remains, and curses on him who dared to touch; as I looked up at his simple, unaffected bust, executed while his favorite daughter was living, and put up by her husband; as I listened to the wavering trees and murmuring Avon, saw the dim light of the large windows, and thought I was hearing what Shakespeare had often heard, and was standing where he had stood many times, I was deeply touched. The church alone, from the seclusion of its situation, with the river, and trees, and sky, and tombs, was enough to call out one's feelings; but add to this, that the remains of Shakespeare were near me, prostrate, decaying, and silent, in a grave he had himself pointed out, in a church where he had often prayed, and with an epitaph he had himself written while living, and it is impossible to say where on the face of the earth an Englishman should be more affected, or feel deeper, more poetical, or more exquisite emotions. I would not barter that simple, sequestered tomb in Stratford for the Troad, the Acropolis, or the tomb of Marathon.

The venerable clerk, whose face looked as if not one vicious thought had ever crossed his mind, seeing me abstracted, left me alone, after unlocking the door that leads to the churchyard, as much as to say, "Walk there, if you please."

I did so, and lounging close to the Avon, turned back to look at the sacred enclosure. The sun was setting behind me, and a golden light and shadow chequered the ancient Gothic windows, as the trees, moved by the evening wind, alternately obscured or admitted the sun. It was so close that the tower and steeple shot up into the sky, like some mighty vessel out at sea, which you pass under for a moment, and which, with its gigantic masts, seems to reach the vault of heaven.—*Haydon's Life.*

Literary Inheritance.—It has been discovered that a speech delivered in the late Massachusetts State Convention, by Mr. A. L. Strong, a delegate from the western part of the State, was by some mistake or other printed almost verbatim thirty years ago. Some go so far as to charge the gentleman with plagiarism. He meets the charge, however, by saying that he did not steal the speech, but that he *inherited* it from his father, by whom it was written, spoken, and printed thirty years ago, when he, the present Mr. Strong, was too young to attend the schools.—*Washington Union.*

Another Great Cave in Kentucky.—Mr. G. P. McLane of Mississippi, and others, partially explored in a cave last week in Muhlenburg county, about ten miles south of Greenville. The cave was first discovered last winter, by a person who tracked several racoons into it. Mr. McLane and his companions went in, as they supposed, about two miles, when they came to a pit which they could not pass for the want of a ladder, but they saw that the cave extended beyond. While traversing the two miles, they discovered eight or ten branches leading off in different directions, some of them apparently larger than the direct avenue. A petrified monkey, as perfect in shape as if it were alive, was found in the cave some weeks ago, and we understand that it has been sent to the World's Fair in New York.

Virginia Girls.—The Richmond *Inquirer*, of a recent date, contains the following notice of a Virginia girl, or, in its own language, "a meritorious lady of our acquaintance in Hanover county:" "At the age of twenty she was a hearty, rosy-cheeked lass, full of life and industry. Seeking a prospect of making a disconsolate bachelor as happy as herself, she acquired a piece of land, with the view of having a 'local habitation.' A house was the next thing indispensable to her laudable ambition. She shouldered her axe, went to the woods, felled trees with her own hands, chopped the logs for the building, made shingles to cover it, nailed them on, and finished the house by lathing and plastering it herself. In a short time thereafter, she 'met,' she saw, and conquered a deserving and industrious young man in the neighborhood. They were married, and the young couple commenced their married life in the neat cottage, the fruit of his wife's industry and the work of her own hands." All this occurred about the year 1835. Time has advanced, and she is now the happy mother of thirteen children, the youngest five months old, and he the happy and prosperous husband of a most industrious and estimable lady. What is it woman cannot accomplish when with earnestness she undertakes the task?"

An Astonishing Youth.—At the United States Hotel, yesterday, was stopping a colored boy, named William Marcey, whose extraordinary mathematical powers have greatly astonished all who have witnessed his demonstrations. He will add up columns of figures any length, divide any given sum, multiply millions by thousands within *five minutes* from the time the figures are given him, and with such exactness as to render it truly wonderful. Yesterday noon, in presence of a party of gentleman, he added a column of figures, *eight* in a line, and *one hundred and eighty* lines, making the sum total of several millions, in about *six minutes*. The feat was so astounding, and apparently incredible, that several of the party took off their coats, and, dividing the sum, went to work, and, in two hours after they commenced, produced identically the same answer. The boy is not quite seventeen years of age; he cannot read nor write, and in every other branch of an English education is entirely deficient. His parents reside in Kentucky, near Louisville. He will leave, in company with his father, for the World's Fair, New York, this morning.—*Cincinnati Gazette.*

Encounter with a Whale.—A boat's crew of five men, prosecuting the whale fishery in St. Mary's Bay, after a long pursuit, harpooned a calf whale on the morning of Monday the 11th instant. The monster, directly upon being wounded, rushed in every direction with the utmost velocity, giving the men a warning to be cautious and prompt. At one time the fish darted furiously onward, when suddenly changing its direction, it returned as furiously towards the boat. These exciting and hazardous manœuvres continued a considerable time, when the dam of the young whale, an immense animal, suddenly rose to the surface close to the boat, in an infuriated state, and elevating its tail to a considerable height, it struck the boat amid ships and cleft her in two. The men luckily escaped destruction, but were precipitated in all directions into the sea, where they succeeded in keeping themselves afloat by holding on by the oars and broken boat. For a considerable time they were thus exposed in this perilous situation, until some persons came in a small boat to their assistance. Directly after they got into the small boat, nothing daunted by the recent hair-breadth escape, they renewed their chase, and finally succeeded in capturing their prize. Who will say they were not brave, manly fellows?—*St. John's (N. F.) Courier.*

Couldn't! Cos he Sung So!—Leaning idly over a fence a few days since, we noticed a little four-year-old "lord of the creation" amusing himself in the grass by watching the frolicsome flight of birds which were playing around him. At length a beautiful bobolink perched himself upon a drooping bough of an apple-tree, which extended to within a few yards of the place where the urchin sat, and maintained his position, apparently unconscious of the close proximity to one whom birds usually consider a dangerous neighbor.

The boy seemed astonished at his impudence, and after regarding him steadily for a minute or two, obeying the instinct of his baser part, he picked up a stone lying at his feet, and was preparing to throw it, steadying himself carefully for a good aim. The little arm was reached backward without alarming the bird, and Bob was within an ace of damage, when lo! his throat swelled, and forth came Nature's plea: "a link—a link—a l-i-n-k, bob-o-link, bob-o-link! a-noweet, a-no-weet! I know it—I know it! a-link—a-link—a-link! don't throw it!—throw it, throw it," &c., &c.; and he didn't. Slowly the little arm subsided to its natural position, and the despised stone dropped. The minstrel charmed the murderer! We heard the songster through, and watched his unharmed flight, as did the boy, with a sorrowful countenance. Anxious to hear an expression of the little fellow's feeling, we approached him, and inquired,

"Why didn't you stone him, by boy? you might have killed him and carried him home."

The poor little fellow looked up doubtingly, as though he suspected our meaning, and with an expression of half-shame and half-sorrow, he replied,

"*Couldn't! cos he sung so!*"

Who will say that our nature is *wholly* depraved after that? or aver that music hath no charms to soothe the savage breast? Melody awakened Humanity, and Humanity—Mercy! The angels who sang at the creation, whispered to the child's heart. The bird was saved, and God was glorified by the deed. Dear little boys! don't stone the birds.—*Clinton Courant.*

GLEANINGS FROM FOREIGN EXCHANGES.

A Spirited Wife.—The lady of Archbishop Whately has resented the treatment which her husband has experienced at the hands of the National Board, in gallant style. Having ascertained that the new regulation for the expulsion of the Scripture Extracts had come into operation in her own national school at Stillorgan, she dismissed the teacher, and caused the inscription "National School" to be erased from the face of the building, at the same time announcing her determination to enforce the reading of the Scripture lessons to all the scholars.

Misapplication of Words by Foreigners.—The misapplicaton of English words by foreigners is often very ludicrous. A German friend saluted us once with, "Oh, good bye, good bye," meaning, of course, "How d'ye do?" It is said that Dr. Chalmers once entertained a distinguished guest from Switzerland, whom he asked if he would be helped to kippered salmon. The foreign divine asked the meaning of the uncouth word "kippered," and was told that it meant preserved. The poor man, in a public prayer, soon after offered a petition that the distinguished divine might long be "kippered to the Free Church of Scotland."

The Pope and the General of the Jesuits.—Those who know more than appears on the surface of the affairs of the Papal Church, are well aware that the supremacy of the Pope has been for the most part but nominal since the establishmant of the Jesuit Order, the General of which wields a power infinitely superior to that of the "Successor of St. Peter." It would appear that at the present moment the ascendancy of the Order is in full force, and that the election of its new General was wholly at variance with the views and wishes of the Pope. Pius IX, it is said, would have preferred an Italian or a Frenchman, and had an especial eye to Father Ravignan. But the Jesuits, who are in close alliance with the despotic Governments of Europe, with a view to strengthen their influence at the Court of Vienna, gave their votes to Father Beckx, the Provincial of Austria.

A Monster Travelling Carriage.—A crowd of curious gazers was assembled on the Quai d'Orleans, around a wagon, which, from its size and proportions, might be well called the Imperial wagon. It was neither more nor less than a residence, with every convenience, including a dining-room, a bed-chamber, with its appurtenances, a kitchen, a cool cellar, in which fifty bottles of wine can be kept in iced water; in short, everything which can be desired in a comfortable residence. This caravan has been built to the order of M. le Comte de L——, who superintended its construction at the factory of M. Polincrau. The proprietor intends it for his own use and that of his family, and will shortly set out on a tour of Europe. Its completion has cost 44,000 francs.

The Crucifixion of Truth.—Bitter, and no less well-founded, are the accusations preferred by the orators of Exeter Hall against the Tract No. XC School of Divinity, on account of the dishonest interpretation put by them upon the Articles and Formularies of the English Church. The charge is met on the part of those inculpated by the recriminatory plea, that the interpretation put upon those documents by the Puritan school is, at any rate, equally dishonest. They are both in the right, as far as their impeachment of each other is concerned, and the sum of the matter is, that as on Golgotha the Saviour of the world was crucified between two thieves, so in the Church of England His truth is crucified between Romanizing and Genevan dishonesty.

General Assembly's Education Scheme.—The number of persons, upwards of six years of age, in the Highlands and Islands, unable to read, was ascertained in 1833 to be not less than 83,397; the number of these betwixt six and twenty years of age being 28,073. By the operation of the General Assembly's Education Scheme, at least 120 schools have been added in the Highlands and Islands; and the number of persons in these districts, unable to read, has been, in consequence, greatly diminished. Seventy-two of the Highland schools are in parishes extending in length 15 miles or upwards; 48 of these being in parishes the length of which varies from 20 to 70 miles. During last year, between 16,000 and 17,000 children received instruction at the 177 Assembly Schools, which are as nearly as possible on the pattern of the parish schools.

A Railway under London.—Among the Bills which have just received the sanction of Parliament, there is one for the purpose of making a railway underground from the lower end of the Edgeware-road to King's Cross. The line will, for the most part, run beneath the New-road. The estimated capital for the execution of the work is £300,000; and as a proof that the scheme can be completed for this sum, a responsible contractor has already offered to undertake the execution of it at considerably less than the amount we have specified. What is more, a party of the highest respectability has engaged to give a guarantee of 6 per cent. for a period of twenty years on the amount of capital expended. The length of this underground railway will be less than two miles and a half. There will be stations at very short distances—say at every quarter of a mile; and it is intended that the charges shall be so moderate that the omnibuses running along the New-road will not have a chance against their subterranean rival. The charge for the whole distance in the first class will be only 2d. Every carriage will be abundantly lighted. It is expected that the line will be in full operation in little more than twelve months.

The Balance of Power in Asia.—The now more than probable overthrow of the Tartar power in China, opens an entirely new prospect for Asiatic politics. The extensive countries inhabited by a Tartar population which have hitherto been an appendage to the Chinese Empire, being, as there is every likelihood they will be, separated from it, may tempt the ambition of Russia to seek territorial aggrandizement in that direction. In such an event it is certainly not impossible that the Anglo-Indian Government might be induced to interfere with a view to preserve "the balance of power" in Asia,—a contingency which seems to have presented itself very strongly to our contemporary the *Times*, who observes:

What, if lust of territory and desire of promotion, disguised in the form of patriotic alarm, should inspire an expedition into Thibet, or a policy towards that country certain to result in collision? What, if we should cross the happily difficult barrier that bounds our ambition northward, and enables a Governor-General to see, without repining, as we hope, the northern terminus of our conquests from his residence at Simla? To pass northward, to possess Thibet, to form political relations with the Tartars, are steps conceivable enough, but they place us *vis-a-vis* to Russia for we know not how many thousand miles. May that consummation be far from our day at least! Let us have a balance of power in Asia as well as in Europe, and there, as well as here, let us trust its maintenance to the preservation of many independent States rather than to the creation of two or three gigantic Powers.

The Dyaks.—The Rev. W. Chambers, a Missionary of the Society for the Propagation of the Gospel at Sarawak, who has made it his business to acquaint himself with the character of the Dyaks, has addressed a letter to the *Times*, in which he details many circumstances in proof of their cruel and piratical habits, and of their passion for human heads. The following is one anecdote, out of several which he relates:

A great Dyak chief, named Buahriya, holds the country between the head of the Sakarran and Kanowit rivers. With 100 boats he ascended the Rajank to attack the Dyaks of Punah. On the way, he took the warpath. Before reaching Punah, Buahriya, from some cause, relinquished his project, turned round on the poor Bukatans, and took their heads, returned to their village, captured their wives and children, and sailed home with, it is said, 50 heads and 100 captives.

A Nice Bride.—A loving couple presented themselves, a short time ago, at the Superintendent Registrar's Office at Bodmin, to be spliced. On being asked the usual questions, John Way, the bridegroom, replied that he had never before been married, but the bride, Maria Cox, looking at the bridgroom, said "John, take out the bill of sale, that will answer for me." John therefore produced from his pocket a document carefully folded, which he handed to the registrar and which was to the following effect:

These are to certify that I, John Cox of Nackers, in the parish of St. Germans, Cornwall, have sold my wife, Maria Cox, to John Way of Silverton, in the said parish of Silverton, Devon, for the sum of one pound, on the 18th day of July, 1853. Signed by me, John Cox. Witnesses, R. Bennett, Wm. Paul.

The registrar having, of course, declined to marry them, Maria declared that she would seek further redress, even if she paid a lawyer.

The Wesleyan Conference.—The Conference has declined to do more than "acknowledge the receipt" of a "protest" addressed to it by a body of malcontents who have assumed the name of the "Mediation Committee." The reasons assigned for refusing to enter into any discussion with the protesters are chiefly two: 1. That the "protest" emanates from the same parties who last year presented a "declaration," to which, notwithstanding its irregular character, the Conference returned a full and explicit answer; 2. That regular official methods of communicating with the Conference, by means of defined and regulated public meetings having been provided, to continue the practice of receiving and formally considering communications emanating from meetings constituted according to the private will of individuals, or of particular un-Methodistic associations of individuals, would be to render the regular channels of application to the Conference valueless and meaningless, and to bring into contempt all the arrangements of the Conference. Among the cases of "character" was one which has created a considerable sensation in the Connection. No particulars are, in these cases suffered to transpire,—the result only is known, viz., the voluntary retirement from the Ministry of Dr. Alder of Bradford, during the progress of an investigation into certain charges affecting his character.

The following is the official statement of the numbers of the Wesleyan body: In Great Britain 270,965, in Ireland 19,608, in missions, exclusive of Irish missions, Western Canada and French Connection, 100,828; total 391,401. This is a decrease in Great Britain of not quite 10,300, and in Ireland of upwards of 400, while the gain in the missions after subtracting the Methodists in France, who now constitute an independent "Methodist Church," is over 300, making a total loss of rather more than 10,400. This is ascribed partly to emigration, but it is admitted at the same time that Methodism has lost from ordinary causes and from agitation together not less than 7,000. The number of members "on trial" exceed 10,000 in Great Britain, and 5,000 on the Mission stations. Among the questions discussed, was the expediency of a Wesleyan aggression upon Scotland; the project was referred to the Finance Committee to be further considered. The appointment, made for the first time last year, of a General Catechist, to inspect and direct the Sunday schools in circuits where his services are desired by the Superintendent, was, after considerable discussion, renewed for another year.

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13–8t

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6–3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO. 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undercigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29–1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, NEHEMIAH SEARLES, } Armonck.
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Conklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1b–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, Wm. D. Abbatt. } ALFRED MUNROE & CO., 441 Broadway, (Between Howard and Grand Sts.,) New York.
Jan 1b–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MRS. MEARS' FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 30 and 32 West Fifteenth street, between 5th and 6th svenues, will re-open Monday, September 5. aug20–6t$

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the fir day of September, 1852.
Early application is requested. Circulars containing all necessary par ticulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manu factory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his pro fession, pledges himself to supply organs equal if not superior to any oth er establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or par tially, is a sufficient measure and direction to cut all robes, or fashiona ble citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.
STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover.
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
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2d " " Thomas P. Cummings, 82 Beaver street.
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Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
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